ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

A Song for This Year's Harvest Time

NORMAN C. SCHLICHTER

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Come, let us lift again in praise
Our hearts for gift of harvest days;
In praise that round about us lie
Things for all creatures, low and high.

Now golden yields gleam everywhere.
With sweet hay dried in sun and air
The barns o'erflow. The cattle stand
Content, with plenty in the land.

And peoples free to take His store
Have needs supplied at every door.
Yes, let us lift our hearts in praise,
And earnest prayer, these harvest days,

That peoples bound with tyrant chains
May, too, taste gifts of God's good rains
And sun and spacious, fertile earth;
Have, too, their share of harvest worth.

For peoples bound, great God, we pray,
Break tyrant chains; take hate away.

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★ *October* 9, 1940 ★

OCT 10 1940

What Future for Your Boy---and Mine?

[An Address Delivered before the Fifty-Ninth Quarterly Meeting of the New England Council]

WINTHROP L. CARTER

The program of adequate national defense is largely the responsibility of the Government and the technical experts. It is important for us to realize that, in a democracy, how rapidly the job is done, how efficiently it is done, how successfully it is done, depends more than anything else on the sincerity of the support of the people. I want to discuss this fundamental factor of the situation in a rather intimate and personal way with you.

I have a boy, who is now a junior at Harvard, who attained his nineteenth birthday last January. Ever since his birth, his mother and I have sought to prepare him for a useful and happy life when he reached manhood. In his early years the problems were largely physical—the right food—the right exercise—the proper environment for sound physical development. Then followed the educational period—the training of his mind—the development of his character—his social contacts.

For nineteen years we have never lost sight of our responsibility to do everything we could to prepare this boy for the independent living of his adult life. In this period of time, many problems have arisen which have always been met to the best of our ability.

Once during this time his life was definitely threatened. I remember realizing in those days of anxiety how really simple life suddenly became, all material ambitions and desires completely faded into the background, nothing—absolutely nothing—mattered except the saving of that boy's life. And, when he did recover, I found life had new values, which for me can never be changed, that the health and happiness of one's children surpass in satisfaction all material gains. I know the feelings I have expressed are not unique with me but are universal with all parents throughout this country.

So I am thinking of this defense program with particular reference to this boy and, through this boy, to all youth—both boys and girls—in this country. Today a crisis faces this boy—as grave, as uncertain, and as terrifying as the physical crisis he so barely won through a few years back. Then the issue was clear, there was only one thing to be done—call in the most expert surgical and medical skill and support their recommendations to the limit. But this new crisis is as complex as the other was clear. Whom can I call in for advice? What can I do personally to avert it?

I'm confused with the deluge of talk on every hand. In every meeting of two or more people, nothing is discussed but the war and the crisis overshadowing this country. Emotions rise, anger is let loose, outside influences are dragged in, in short order it becomes a babble, and clear thinking is impossible. I say to myself, "This won't do. Get off by yourself somewhere and get some order to your thought."

Many problems are so complex the ultimate solution is obscured for a long time. On the other hand, all problems can be slowly reduced to a manageable solution by untiring attack and subjection of this and that individual factor of the complex issue. It's like a game of jackstraws—the complex pile of tangled sticks is reduced to an orderly row of jackstraws by recovering first one and then another from the pile.

So I approach the consideration of this crisis in this spirit—my fundamental objective is a solution that will permit the realization of my ambition, held for nineteen years, that this boy may live his life in a society where he can exercise his talents in a life of joy and service to humanity. This, I'm certain, can best be assured under the democratic form of government. The preservation of this form of government is, then, the keystone of my arch of thinking.

The American form of democracy is founded on a two-party system. For a hundred and fifty years these opposing parties have created, through their debates, the vitalizing force which has kept our government strong and vigorous. The people know this and the people will see that it continues. I can, therefore, dismiss the coming Presidential election as the controlling factor in the present crisis. The American democracy will not depend on whether we have a Republican or a Democrat in the White House next year. The political aspects of this problem are a jackstraw I can for the present lay aside. This eliminates a lot of confused thinking and helps to disclose the real issue.

The next obstruction to clear thinking is the discussion of present participation in the European struggle. The arguments of the isolationists, the arguments of "the immediate aid to the Allies," the arguments of those favoring immediate declaration of war fill our newspapers and clog our radios. But do they contribute to the orderly analysis of this crisis? To what extent are they based on provable facts? Can we be certain, if we retire behind our own borders and, so to speak, mind our own business, that our fate will be any different from that of Norway, Holland, and Belgium? Can we give "immediate aid to the Allies" in sufficient quantity and in sufficient time to be more than a gesture of good will? And, as for an immediate declaration of war, suppose we do—what are we going to fight with—our bare fists or the arms we have on order?

It seems to me the convictions of these groups are auxiliary factors. There is too much "if," "as," and "when" in their statements. So I eliminate another large group of complex ideas as immaterial to the present discussion.

The problem of the crisis is now pretty much stripped down to the question of adequate defense. But, mind you, I don't say that the solution of the crisis is solely adequate defense. It does seem to me, though, that it is the all-important issue for our present consideration. And for these reasons—

First—It is an immediately necessary step, for the protection of our democratic ideals.

Second—It is essential for the enforcement of any military or economic plans that may be developed.

Third—It's a factual program, based on production and not on theories.

Fourth—It's the one program this country is better equipped to carry out than any other nation in the world.

Fifth—It has more chance of the united support of the entire people than any other program.

I come, therefore, to the clear ar unescapable conclusion that nation defense transcends all other issues importance for the future peace ar security of our nation.

I started these remarks with a ref

(Continued on page 978)

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On Being Sixty

REFLECTIONS ON THE PASSING YEARS

F. W. BOREHAM

The outstanding and extraordinary thing about being sixty is that no man of sixty knows that he is sixty. He may think that he does; but that, of course, is quite another matter. As our wives so frequently and so truthfully remind us, we men think that we know lots and lots of things of which, in reality, we know absolutely nothing. Every man of sixty vainly imagines that he knows that he is sixty. In that patronizing and self-confident way that men of sixty so easily assume, he takes himself aside and has a confidential talk with himself on the subject.

"Sixty," he says to himself, "just think of it! I reached my sixtieth birthday yesterday! It is really a great age! I am actually becoming venerable! Before I know where I am, I shall be in my dotage! Infirmity and decrepitude will be creeping upon me. Sixty! It seems ridiculous! Fancy being sixty!" He sits back in his chair and chuckles over the very absurdity of it. Then, after the fashion of men of his years, he quickly resumes the thread of his soliloquy.

"Sixty!" he repeats, incredulously. "Why, dear me, very few of the men whose names are household words with us—the men who knocked the world into shape—lived to be sixty! None of the prophets and only one of the apostles lived to be sixty. Alexander was never sixty, nor Julius Cæsar nor William the Conqueror nor Alfred the Great. Virgil was never sixty, nor Shakespeare nor Dante nor Tasso; Francis Xavier was never sixty, nor Bishop Hannington nor James Chalmers nor John Williams; Mozart was never sixty, nor Beethoven nor Mendelssohn nor Chopin; Dickens was never sixty, nor Thackeray nor Macaulay nor Gibbon; Napoleon was never sixty, nor William of Orange nor General Gordon nor General Wolfe; Tyndale was never sixty, nor Francis of Assisi nor Whitefield nor Spurgeon. Pascal was never sixty—but why go on? The list would be interminable."

To hear him prattling on like this, you would suppose that he knows perfectly well that he is sixty. But, bless your soul, he has no inkling of it! Let me tell you a thing that happens to him, and that happens frequently. He goes out, perhaps for a walk, perhaps to watch a cricket match, perhaps to attend a political meeting. In the course of his outing, whatever its character, he meets an eminently respectable elderly gentleman, and, chumming up with him, treats his new acquaintance with the respect and deference to which an eminently respectable elderly gentleman is justly entitled. The two meet often, and, the more that our sexagenarian sees of the eminently respectable elderly gentleman, the more he venerates him. His ripe experience and mature judgment strike our sexagenarian as very impressive and very valuable. Then, one morning, in scanning the obituary notices in the paper, our sexagenarian reads of the death of his friend. And the death notice gives the good man's age. He was fifty-eight! "Why, dear me!" exclaims our sexagenarian, falling once more into his characteristic habit of soliloquy. "He was two years younger than I am! And I felt a mere youth in his society, and looked up to him as a son looks up to his father. And all the while he was thinking of *me* as an old man, and of *himself* as a youngster! Dear, dear, dear, this is very extraordinary!"

Now, I know that this sort of thing happens, and happens frequently, in the experience of every man of sixty. His study of the calendar and his mathematical computations compel him to give a certain intellectual assent to the general proposition, just as he gives a certain intellectual assent to some of the clauses of his creed. But just as a vague intellectual assent to a creed falls very far short of restful certainty and joyous faith, so a vague intellectual assent to the proposition that he is sixty does not amount to real conviction. Your sexagenarian goes on regarding men of fifty-eight and fifty-nine as his grave and reverend seniors. Dear good man, he does not know that he is sixty, he only thinks that he knows: and between *knowing* and *thinking that we know* there is all the difference in the world.

Dr. Chalmers used to say that God intended the seventy years of man's allotted span to be divided into seven decades, as the week is divided into seven days. The

seventh decade, he maintained, is designed to be a Sabbatic one. In it a man should endeavor to cultivate the frame of mind that we associate with Sunday duties and Sunday delights. He should endeavor, as far as possible, to shake himself free from the toil and moil of life's fret and strain; he should possess his soul in quietness and peace. That being so, a man of sixty has arrived at Sunday morning.

Sunday morning first thing! Is there a lovelier time in all the week than the opening hush of Sunday? Later on, perhaps, there may be a certain amount of bustle in getting ready for church and in preparing for the special tasks and exercises of the sacred day. But that is later on. In the early morning we know nothing of all that. It is the most restful, the most satisfying, the most delicious hour of the whole week. The very street is silent and deserted. Nobody is scurrying off to business. The scream of motor hooters and the throbbing of motor engines is, for a few hours, stilled. The very atmosphere seems more rare, more pure, more fresh on Sunday mornings than at any other time. The sunshine seems more sparkling, the fragrance of the flowers more delicate, and the song of the birds more blithe on Sunday mornings than on any other day. And it is at Sunday morning—the first idyllic hush on Sunday morning—that the man of sixty has arrived. It is a beautiful experience for him, and he will be the most happy of all happy men if he contrives to impart the peace and benediction of the Sabbath dawn to all those whose spirits come in touch with his.

A man of sixty has entered into the autumn of life. Of all the seasons, autumn is the most beautiful. Of all the seasons, autumn has most often been misunderstood and misinterpreted. The minstrels who have undertaken to sing the songs of autumn have almost invariably set their music in a minor key. Autumn, they have told us, is the twilight of the year; autumn is sunset; autumn is decline and decrepitude. I am sorry, very sorry. I have spent most of my autumns in Australia; and if, in the whole world, there is anything more exhilarating and delectable than an Australian autumn, I should dearly love to sample it. And shall I ever forget an autumn that I spent in Canada? When the maples round the lakes don their rich scarlet, bronze, and wine-colored attire, it really seems as if Nature has flung all restraint to the winds and is bent upon a few weeks of hectic gaiety!

Autumn means golden harvest fields and the garnering of luscious fruit. The year comes to its own in the autumn. Similarly, a man of sixty is, in many respects, at his very best. A softening of life's asperities, a mellowing of life's more turbulent passions, a quickness to see the best in others, may be expected to mark his intellectual development.

In youth and earlier manhood, he watched with suspicion, and with something akin to hatred, the rise and progress of his rivals. He was jealous—naturally jealous—of every young upstart who threatened to do a little better than he himself was doing. He was fighting for his own hand and could not afford to give quarter or show mercy. But at sixty he feels differently. He has won his place—or lost it. Life has taken shape and is unlikely to be greatly modified either for weal or for woe.

Instead of feeling resentfully the aspirations and audacities of younger men, he views their activities with lively interest and genial admiration. Instead of deriding and belittling their efforts, he rather cheers them on and even offers them a hand. A man's judgments become kindlier; his temperament becomes sweeter; his character takes on a winsomeness that it has never before revealed. Every day of his sexagenarian life he will yield to his growing tendency to soliloquy. In those self-communings he will say things to himself that are well worth saying and well worth hearing; and he will be the better man, and the world a better world, for his having said and heard them.

In one of his books, Dr. Stalker traces the sublime development of Jesus during the three years of His public ministry. He shows very effectively that the second was much richer than the first, whilst the third was the golden climax of the whole. As I reflect on these remarks of Dr. Stalker, a strange thought comes to me. If Jesus had lived to be sixty! And if the same wonderful process of divine development had continued through all those years! What a radiant Sunday morning His sixtieth birthday would have been! What an exquisitely beautiful autumn-time His life in the sixties would have exhibited!

Let every man of sixty test the survival of his imagination by conjuring up to himself the vision of Jesus in the sixties and he will have before his eyes a matchless model on which to shape his own spirit and behavior during those autumnal years—those years of harvest—those years of fruitage—the best years of all—the years that are yet to be.

Everyday Living

HEADLINES

★

JOSEPH FORT NEWTON

Here are old Bible words, written ages ago, which might have been written this morning. They are timely, just because they are timeless.

"Watchman, what of the night?" asks a voice in the Book of Isaiah. "How far has the night gone?" The watchman replied, "The dawn cometh, and the night; return and inquire later."

Dawn follows night, and night follows dawn, in history as well as in nature. There is a rhythm of light and dark—we are living in a great night-scene of history, and it is dark. As surely as day follows night, there will be a dawn but no one can tell what kind of world it will reveal. It will be a changed world, and men fear and dread all change.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth"—it is a headline for today, up to the minute, as our own hearts tell us. The whole race is frightened, and well it may be because nothing seems secure; one era is ending and another is struggling to be born. It looks like a ghastly slip backward!

"Once more, it means the removing of those things that are shaken, that those things which cannot be shaken may remain." Here, too, is a headline for today.

Anything that can be shaken down ought to fall—it is not based upon truth, justice, and the will of God. The things that cannot be shaken will abide, and upon them we can build.

"And he that sat upon the throne said, Behold, I make all things new!" We read in the last, strange, triumphant book of the Bible, forecasting the troubled destiny of mankind.

"Alleluia: for the Lord God omnipotent reigneth" is here is a headline hard to read in the dim light of our day. Thus a great seer wrote in a falling world—he saw beyond the shadow!

Caterpillars Today---Butterflies Tomorrow

CHINESE IN A CHUNGKING AIR RAID

W. W. Reid

Rev. U On Kin, pastor of the Burmese Methodist Church in Rangoon, and superintendent of the Rangoon Burmese District, was Burma's ministerial delegate to the General Conference of 1940. In his Burmese garb and with his contagious smile and his excellent command of the English language and of American humor, he made a lasting impression upon the delegates. Returning to Burma via Hongkong, he visited Chungking, capital of West China—where he had been a year earlier as a good-will commissioner from the Central Conference of Southern Asia—and was there during an air raid upon the city. In his own picturesque way he tells what he saw in Chungking:

"While lying over in Hongkong to catch another boat on to Burma, I received a note from one of the high officials of the National Government of China suggesting that I come to them first and thence back home by air. As the movements of the ships are very few and far between because of the international situation, I thought it might be just as well for me to fly back home via Chungking as suggested. So on the night of July 21, at 3 A.M., I caught myself winging my way to Chungking. It was quite an emotional episode. We had to fly over the Japanese penetrated area, and in order to escape the range of the anti-aircraft guns, we soared very high celestially.

"The never-to-be-forgotten experience I had was the dawn. I can see it yet—the light breaking upon the clouds, making them a sheer blaze of colors, a tapestry of reds, browns, and purples, so vast its horizon exhausted the eye, so turbulent with splendors of God. Under the spell of that moment, I penitently bowed my head and looked through myself and felt the sense of sin even in the best of myself. With tears trickling down, I cried unto God for forgiveness. Boy that I was, I knew that something had happened to me.

"At 8.30 we made a perfect landing in Chungking, wartime capital of free China, a city of romance in contrast to Hollywood, the city of glamours. From the air, I discovered the tragic vicissitudes of life that overshadow her—a city in wreck and ruins. It pains me tremendously to witness it in such a plight. I am again enjoying the hospitality of the Chinese officials, who keep me pretty busy. So I have another chance to look into and study the situation through the eyes of a militarist, of a psychologist, of a prophet, and of an economist.

"On the morning of the next day after my devotional period, I heard aeronautic pandemonium of a dog-fight between two Japanese scouting plaines and Chinese attackers. I watched it all and saw two Japanese scouting planes tumbling down. On the selfsame day, while at the dinner table, having a meal with the Minister of International Publicity, I heard the siren. Then the Minister explained things to me. 'Let us just go ahead with our dinner. We have another half an hour before we repair to the dugout. After dinner is over, you have rest for twenty minutes, and when two balls are up, I shall walk you down into the dugout.'

"He enjoyed my implicit confidence, so I carried out the details of his instruction. As I had lost my sleep the whole night, I had my nap and took it easy. Then he came and woke me up. Along with him I sang my way into the dugout. The people here take it easy and regard the Nipponese air raids as nuisance and inconvenience, as it disturbs their routine business.

"I do now realize the significance of that Biblical phrase 'God is my rock.' The dugout, cracked in the rock with mounting hills on top, is our shelter in times of crises. With other staff members, 300 in number, we had a spell of meditation. As they have the wireless installation attached to the dugout, some of the clerks received messages from the four corners of the world. That is the spirit of the Chinese people you see. Life there in the dugout was rather dull, encompassed by the darkness. I suggested to one of the ministers to get up a musical comedy just to give life a rhythmic attraction. They all laughed and enjoyed my joke.

"Then I came out and watched. I saw Chinese pursuits and attackers hover over the city in all directions, ready to attack the enemies' planes, but the weather that day was a bit cloudy. We waited for two and a half hours. Finally the signal was up, informing the people that all was clear, and we returned home safe and sound. We were informed that one hundred and twenty Japanese bombers in four batches did come in the direction of Chungking, bombed two towns not very far from us, and returned to their air base at Hankow, about a distance of 700 miles from Chungking.

"I shall stay on till the morning of Sunday and I shall fly back home, expecting to be in on the evening of the same day. While here, they keep me pretty busy, having interviews with all the ministers. The morale of the people is as strong as Gibraltar—just take Gibraltar in its geologic formation. Generalissimo Chiang Kai-shek enjoys the complete confidence of the Chinese people. With American participation in the Far Eastern political complication by sale of war materials to Japan against poor China, closure of the Burma-China highway under threat and bluff of the Japanese army and navy, and the British age-long diplomatic twists and turns, I still maintain that Chinese people are mere caterpillars painfully wriggling in the dust of earth. Ultimately they will be butterflies flitting in sunshine, their wings dusty with gold of heaven. They will be no longer the victims of Japan, the apt student of the Western empire-builders in the exploitation of the weaker people like ourselves, but spirits emancipated for wide adventures."

——Mr. Roger Babson, candidate of the Prohibition Party for President, is quoted as saying that, of families in America not on relief, four out of five have no members of the family who drink, and of families on relief, four out of five have members of the family who do drink. These words coming from the world's best-known statistician are entitled to serious consideration. Some of our so-called statesmen might profit by a little reflection on the comparison of liquor revenues with mounting public charities and our growing mendicancy.—*New Orleans Christian Advocate.*

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A Reappraisal of Religious Education

Dr. Harrison S. Elliott's recently published volume, "Can Religious Education Be Christian?,"* is doubtless the most penetrating discussion in the general field of Christian nurture produced in the last ten years. The author is a Methodist, a graduate of Drew Theological Seminary, experienced in many forms of religious service at home and abroad, and now for several years professor of religious education and psychology in Union Theological Seminary, New York. He has been a pioneer in the use of new methods in education, particularly in relation to directed group-thinking and group-discussion. The material in this, his latest book, was first submitted as a thesis for the doctorate in philosophy at Yale University. It has been entirely rewritten for more general reading.

In its present form this text is a vigorous and cogent discussion of the conflict now in progress among Protestantism's educational forces. Twenty-five years or so ago the problems demanding attention centered in the relation of the findings of psychology, sociology, and general education to the religious education techniques of the churches. Lately the scene has changed. The reaction against liberalism and the reversion to the more historic formulations of faith as advocated by Barth, Brunner, Lewis, and Kraemer, has thrown into sharp relief the methods and philosophy of those leaders who have stressed experience-centered theories and practise. It is to the resolving of this impact of forces that Dr. Elliott sets himself with spirit and understanding.

The first few chapters are descriptive of the growth of religious education in this country, together with an analysis of the position of the "neo-orthodox leaders" who hold to "a single authoritative interpretation of the Christian religion." The second group of chapters provides an analysis of the battlegrounds on which these two schools of thought meet—the use of the Bible, the field of human knowledge, the question of the teachability of human nature, and the issues of sin and guilt. To each of these points of controversy Professor Elliott brings a devout spirit, but one that is adequately furnished with the best that sociology and psychiatry can offer. His mood is irenic. He accepts the contributions of Edwin Lewis and Reinhold Niebuhr as diagnoses of social maladies and educational failures, but he breaks with them in his insistence that only by a social and experience-centered system has man learned whatever he knows religiously. The final chapters are devoted to a redefinition of the educational process in relation to character, ethics, prayer, and worship.

It is to be hoped that this book will receive careful reading and thoughtful consideration from all who are intimately related to church school and young people's programs.

*CAN RELIGIOUS EDUCATION BE CHRISTIAN? By Harrison S. Elliott. The Macmillan Company: New York. Price, $2.50.

What Next?

Following the signing of the new Berlin-Rome-Tokyo pact, Adolf Hitler and Benito Mussolini met last week for a "war and diplomatic council" at Brennero, Italian border town. What they discussed no one at this writing knows, but there are many conjectures. It is thought that the two dictators, baffled by the amazing resistance of Britain and the terror wrought in Germany by Royal Air Force bombers, planned some new diversion to get the world's eyes off the impending defeat of their joint attempt to dominate the world. Will they make a drive on Gibraltar? Will they intensify the campaign in Africa? Will they seek to undermine the power of the United States by spy work on a larger scale? What were the pretty pair up to? Whatever they planned at Brennero, the humblest citizen in every free nation in the world knows this much, that neither of the dictators is to be believed whatever he says. Both Nazi Germany and Fascist Italy have sold out their good name. Trickery and terror, then, are to be expected as the outcome of the conference. While we wait to see if practical results we shall do well to follow the example of the British and keep cool. The world's highwaymen are on their way to the finish.

Sabotage

Charges that acts of sabotage have been committed in shipyards and plants vital for national defense where hundreds of members of the Nazi bunds, Communists, and aliens are employed have just been made by Representative Joe Starnes of Alabama, who is chairman of a subcommittee of the Dies Committee which last week was investigating subversive activities at Newark, N. J. Mr. Starnes reported that the bund is "the agent of a foreign government." Among the witnesses heard was G. Wilhelm Kunze, who succeeded Fritz Kuhn as head of the bund in this country after Kuhn was convicted of embezzling bund funds.

OUTWORN ALIBIS

Of all the rationalizations in the world, the most ıumorous are those concocted by men and women vho are either too lazy or too self-centered to undertand the value of church attendance. In the October ıumber of *The American Mercury,* Channing Pollock ets forth once more a rare collection of old alibis in ıew clothes to show "Why I Don't Go to Church." 'How does he begin?" Yes, you guessed it, dear 'eader. He employs that ancient wheeze "I can worhip God through nature." He pictures himself on he deck of an Atlantic liner "one beautiful Sunday norning." Says he, "The breeze-ruffled water sparkled vith sapphires." Someone asks him to attend the ervice of divine worship. "I *am* at divine worship," ıe replies, forgetful that fellowship is as important an lement in religion as one's personal æsthetic satisfacions. "The groves were God's first temples," he quotes. Granted. But these modern worshipers of God hrough nature are generally more interested in golf or the Sunday newspaper than they are in worship or God or nature. Was it Theodore Roosevelt who once remarked that those who claimed to worship God through nature never worshiped God at all?

Let us freely admit at the very start that the church is far from perfect, that not all ministers are geniuses, that many members are small and narrow and even unchristian at times in their relations with their fellow men. The church in its earthward aspects is a human institution just as open to criticism as is the Masonic order or the state or the school—yes, or even the theater. We have heard some very poor sermons, but we have likewise witnessed some miserable plays in broken-down theaters, dark and damp. We have heard some preachers who talked through their noses, but we also have endured some unspeakable actors who singsonged their lines.

Mr. Pollock presents his "Why I Don't Go to Church" with defective credentials. "Except when *I* conducted the services, *I* haven't been inside a church in years" (italics ours). That sentence is highly illuminating. "Haven't been inside a church in years"—that certainly fits him to pronounce final judgment on the worth of organized Christianity and the value of the institution called the church. His intellectual nakedness on the whole subject is shamefully revealed throughout his article. He lambastes the sermons of fifty years ago and the ministers of those ancient times. He even touches on the Puritans. What would the critics of the churches do without the dear Puritans? For instance, here is the proof that Mr. Pollock knows next to nothing about the modern Christian ministry:

> We find most preachers less concerned with our pressing problems of here and now than with vague promises of future reward, and of a Celestial intervention in our mundane affairs upon which experience teaches us to place little reliance. We find the kind of "religion" they offer to be the preservation of symbols, doctrines and a philosophy largely without meaning in our modern world.

Where has Rip Van Winkle been all these years? The plain fact is that the minister of today, speaking generally, is "up to his neck" in everything that has to do with human betterment, and his older members even have to plead with him to preach on something besides the application of the gospel to modern problems. Two thirds of the trustees or directors of most of the important benevolent or philanthropic organizations and of the majority of the educational institutions of the country are church members, and it would be difficult to find one such group on which the ministry is not liberally represented.

The principal weakness revealed in "Why I Don't Go to Church" is that the author is judging the church from the angle of the theater. He is looking solely for beauty and for melodramatic thrills. Beauty is an important element in worship, but it is not the all and in all of religion. Even beauty can be overdone. A Phi Beta Kappa girl, after witnessing Mr. Pollock's own play "The House Beautiful," curtly dismissed it with "Too saccharine." A few sermons now and then, Mr. Pollock, on "The Ten Commandments," on "Sin," and on "Hell" would help to restore manhood to a generation all but debauched by a flood of cheap romanticism and shallow sentimentalism in motion pictures, pageants, and sweet plays. The church may be a little too masculine for some critics, but we pray that it may be saved from becoming too sissy. Let us remember that the marvelous civilization of ancient Greece, with its almost exclusive emphasis on beauty at the expense of the restraint furnished by the robust Hebraic idea of duty, slipped by gradual stages into unmentionable degeneracy.

Mr. Pollock is troubled by the repetition of old truths from the pulpit. Would he apply the same criticism to the builders of cities and caution them against too much reliance upon such old mathematical principles as "Two and two make four" and "A straight line is the shortest distance between two points"? Spiritual truths need constant repetition "lest we forget, lest we forget."

Mr. Pollock thinks also that preachers are likely to grow thin in their sermons under the strain of "two sermons a week." It is a good warning. Let him apply it to himself. After wading through two thirds of a column of fine print in which Mr. Pollock records his own achievements in "Who's Who in America," we wonder who is growing thin

now. We are filled with even more wonder on the subject when we read "Why I Don't Go to Church." Mr. Pollock, it is true, pays a few faint left-handed compliments to some churches and some preachers. Does he help to support the church? Let us take up the collection.

Food for Refugees

Decided difference of opinion respecting Herbert Hoover's proposal to feed the civilian populations of conquered European countries has developed during the last week. Fifteen very prominent persons, including President James B. Conant of Harvard University, President William Green of the American Federation of Labor, Bishop William Scarlett of the Protestant Episcopal Church, and Carrie Chapman Catt, woman suffrage leader, signed a statement a few days ago which opposed any such proposal. The signers expressed their profound regret over the situation, but pointed out that, in their view, if America were to feed the citizens of Belgium, Holland, France, and the other countries that Nazi Germany has overrun, the action would mean, in its final implications, help for the totalitarians in their ruthless program of conquest. The signers suggest that Germany, having seized these countries, should take on the obligation of feeding their citizens. In replying to the statement Mr. Hoover said that the problem was "not one of America feeding Europe, as some headlines would imply." "The problem arises," he continued, "from the appeals of the Belgians, the Dutch, the Norwegians, and the Poles of Central Poland that some agreement be brought about by which, with their own money, they be allowed to import food from other parts of Europe, if there be any, and from overseas, with an international organization supervising the operation and protecting their supplies from the occupying armies." Mr. Hoover said such an agreement "would of necessity have to be made by some third party with the British on one hand and the Germans on the other." Certainly, if Britain and Germany should freely consent to such an arrangement for feeding the victims of this terrible war, everyone would rejoice that these Europeans were to be saved from starvation.

Better Support Needed

Three hundred fifty-six Methodist ministers availed themselves of the privileges of the General Theological Library in Boston during the past year. The students of Boston University School of Theology likewise had free access to the library. These Methodist ministers and candidates for the Methodist ministry had the use of some of the very best and most expensive books without cost. During the same period, only eight churches among the eight or nine hundred Methodist churches in New England made any contribution to help further the good work of the library. Their total giving was only $67.50. The sum of $149.97 came from other Methodist sources. Cannot the Methodism of the Boston Area give better support to this library which is doing so much for ministers of all denominations and is in such dire need of money at the present time? Send the library a gift today. Such a contribution constitutes an investment of far-reaching influence for the kingdom of God on earth. The library is located at 53 Mount Vernon Street, Boston.

Cooperation in Two Ways

Every Methodist must desire to help every good cause. What of your church paper in these days when religious journalism everywhere is in the midst of a tragic struggle for its very existence? You can help ZIONS HERALD in a telling way just now by (1) securing new subscribers on the special offer —the HERALD for one year and a copy of the new Methodist Discipline, both for only $2.50, the price of one year's subscription; (2) by patronizing our advertisers and letting them know that you saw their cards in ZIONS HERALD. Elsewhere in this issue there appear ten new advertisements. Read them carefully, then write these firms if you need their products, mentioning ZIONS HERALD.

Insurance Companies and Drunken Driving

Drunken driving throughout the United States is worse today than it ever has been, is the judgment of Charles R. Jones, executive vice-president of the American Business Men's Research Foundation, who has just made public some facts gleaned from the findings of a nation-wide survey dealing with the subject. That drunken driving has now reached a new high level, declared Mr. Jones, is borne out by statements made by insurance companies, by accident statistics compiled by state highway departments, and by the high number of revocations and cancelations of drivers' licenses. Mr. Jones said:

> Statements of insurance companies bear out claims of the National Safety Council and other organizations as to the number of accidents that are caused by drunken drivers. The extreme seriousness of the drunken driver problem can be understood when insurance companies report that more applications for insurance are denied because of past histories showing drunken driving and excessive drinking habits than for any other single cause.

Reports, Mr. Jones continued, of the number of applications rejected vary "from a small number" to as many as 50 and 75 per cent of all rejections.

The American Business Men's Research Foundation has communicated with every insurance company that writes automobile insurance. Questions submitted to insurance company heads have sought data only on their experience in underwriting and their observation concerning the effects of drunken driving from the standpoint of claims filed with them. The communications sent to the companies made it clear that the information sought would be used later for a series of articles on drunken driving. Assurance was given that the identity of individuals and companies would be guarded in releases to the press. It is expected the information thus to be uncovered will have a startling effect on the liquor industry and will awaken the public once more to the evils of drunken driving.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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William G. Chanter

The Divine and the Human

The fifty-fifth chapter of Isaiah centers around a passage which at first glance may seem to support the view that God is too far above us to have any interest in our affairs, so that it is simply not good sense to expect a relationship of friendship between the divine and the human. "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." This, it might be said, is a statement of such a vast disparity between the divine and the human that the very idea of a personal God is impossible, let alone the notion of religion as a personal relationship between God and man.

Of course this is a misinterpretation of the passage. But there is this much truth in it—it ought to serve as a warning to us to be careful in our application to God of the terms that we use in thinking about human beings and their relationships. We can't help using such terms in expressing our religious ideas and feelings, for, after all, we have no others that we can use. But we must never forget that when they are used to describe God and His ways with His world they are not used with scientific precision. There is too great a distance between the divine and the human for that. These terms when used in expressing religious thought and experience are always figurative.

An inquiry came in the other day which illustrates this. A reader wanted a discussion of the question "Where is heaven?" In the Bible, heaven is referred to as though it were a place above us in space. Elijah and Christ both "ascend" into heaven. But scientists, the inquirer goes on, know of nothing above us but the ether. Where does this leave us?

Well, you see, it leaves us in a bad predicament if we take the language of the Bible literally. What is for the Christian in Australia "up" is "down" for the Christian in England. For anybody anywhere a spatial location for heaven now raises difficulties which it did not raise for men of old time with their limited scientific knowledge. But if we remember that all our religious language is and must be figurative, then we realize that the reason why heaven was located above the earth was that it stood for a plane of existence better than that which obtains on the earth. Now, better and higher have always been synonyms; hence, heaven was above the earth and all its turmoil. Those who first used this way of speaking could without difficulty think that the spiritual and moral exaltation of heaven was actually and literally accompanied by a spatial exaltation. Nevertheless, for them the essential truth about heaven was that it meant a realm above the limitations of earth. The important quesion was never *"Where* is heaven?" but *"What* is heaven?" It is and it always was a state rather than a place, a realm of being in which the hampering conditions of earthly life are done away with, in which the possibilities of growth and development for the spirit of man are immensely widened, so that he is transformed somewhat as the grub is changed into the butterfly. The blessed and triumphant Christ who had "descended" to the place of a man "ascended" to His place as the heavenly Son of God, to a higher scale of being than was possible on earth, even for Him. Space has nothing to do with this rise, save as a figure of speech which expresses something for which we have no adequate means of expression.

But the context of the verses quoted above assures us that while our human ideas about God, and our human expressions of them are inadequate, they are not false and meaningless. Heaven may not be a place far up above the farthest star, but there is a heaven for the redeemed of the Lord and its glories are far above the reach of our most rapturous thought. To say that God's ways are not our ways is not to say that we may not here and now have some ideas about them which, though necessarily inadequate, will still be valid. Here we know only in part, but we do know, and it is our partial knowledge here which is our warrant for believing that, some time when the infinite freedom of the heavenly world has given us the chance to grow in powers of apprehension and appreciation of the spiritual, we shall know even as we are known. Without the germ of knowledge of the divine here, it would surely be impossible to hope for its complete fruition in the life to come.

The third thing which this chapter ought to teach us is that this immense difference between the divine and the human is a source of comfort. The prophet tells us that it is just because God's thoughts and God's ways are not the thoughts and ways of humanity that man may hope for redemption. His love is not confined like human love to the lovable; His power is not frustrated by insurmountable circumstances; it is His infinite superiority to the human world which is the ground for hope that He will make His tabernacle with men. No more paradoxical error has ever been made than by those who think that the infinite greatness of God means that He cannot care for us because we are lost to sight in the immensities of the universe. For they are falling into the very mistake against which this passage in Isaiah is a warning. They are attributing to God the feebleness of thought which characterizes human beings when they confuse size with value. They are attributing to the divine the weakness which prevents us from holding in our attention more than a limited number of things or persons. Isaiah is telling us that this is all wrong—the divine is above the human in both thought and action. What is impossible for us is gloriously possible for God, and the redemption of every man who will accept redemption, from the least to the greatest, is for Him the glorious consummation of a love which surpasses all human love and is backed by a power which surpasses all human power. Never shall the word of God return unto Him void.

What Ministers' Wives Are Asking

SIXTEEN PERTINENT QUESTIONS

A. RITCHIE LOW

The wife of a medical man has just put down on paper the trials, the joys and tribulations of being the wife of a physician. She calls her book "Doc's Wife." It's a tough assignment, she says, but, on the other hand, it's worth the candle. She likes her job, although she does admit there are certain drawbacks. A doctor, for instance, is at the beck and call of everyone, his time is not his own, and more than likely the very night he has planned to take his wife to "Gone With the Wind" he has to rush over, bag in hand, to see Mrs. Cray, who is expecting a baby. When you live in a physician's home, things like that are happening all the time, says Doc's Wife. Just the same, she wouldn't have it otherwise. Life would get drab, tame.

Some little woman of the manse should sit down and put *her* thoughts on paper—although it might be necessary to speak anonymously! What a human and gripping story many a minister's wife could tell! I am not thinking of the intimate, personal experiences that have been given in confidence, but of the little, everyday happenings that sometimes makes you laugh and at other times bring tears to your eyes. I know of no woman, not even Doc's Wife, who has a better opportunity to see folk both at their best and at their worst than the mistress of the average manse. Even the adventures of Osa Johnson, in all her African glory, cannot compare with the colorful career of being the wife of a pastor who lives at the crossroads. If life is where you find it, neither the preacher nor his wife has any reason to complain.

But this doesn't mean that, when the title "Reverend" has been attached to one's name, thereafter life is all skittles. By no means. Every profession has its ups and downs. Many a couple who live in a parsonage by the side of the road carry burdens that trouble the heart. If any are more familiar with the "sad, sweet music of humanity," I have yet to meet them.

I was talking just the other day with Mrs. Crayer about how she enjoyed being a minister's wife. That, of course, is not her name, but it will serve our purpose. Mrs. Crayer's husband is pastor of an average, small-town church of about two hundred members. They have been married eleven years and have three children. It was strange, she said, that I should ask her about how she enjoyed being mistress of the manse because, just the week before, she had attended the Rural Ministers' Conference at Ocean Park, Maine, where a large number of the minister's wives had got together to compare notes. For three mornings, Mrs. Crayer told me, they had really opened up their minds in heart-to-heart talks. They got right down to business, called a spade a spade.

1. Is it a good thing for a minister's wife to accept office in her husband's church?

2. Should a minister's wife be a leader or wait until she is asked for advice?

3. What part should a minister's wife play in community enterprises?

4. Do you think a minister's wife should take the presidency of any of the women's organizations in the church?

5. Should the minister's wife work generally in the church, or should she take a particular job?

6. How much should children of the parsonage be examples to the other young people?

7. Is it a minister's wife's duty to take time off for physical, mental, and spiritual refreshment?

8. Should there be times when a minister's wife can get away from her responsibility?

9. Is it right for a minister's wife to "spread out thin," being present at or working in all organizations and contributing financially to all?

10. Should a minister's wife have special friends within her husband's church?

11. Is it possible for a minister and his wife to work out a mutual sharing program for their various interests? If I were to add my list of "would-like-to-aids" to the list of my husband's giving, our living expenses could not be met.

12. How can a minister and his wife arrange an adequate social program for themselves and still chum with the whole church?

13. If there is no maid in the parsonage, about how much time can a minister's wife devote to church work and still give her children the companionship and attention which they need?

14. What about dances and "after prom" events in which ministers' children are bound to be included?

15. Is the minister's wife expected to cook and donate to all the various food sales connected wih the church?

16. Am I right in believing that birthday celebrations for the family come before *church committee meetings, etc.? On several occasions I have heard children in parsonages say, "Mother, is that cake and candy for us or for the church?"*

What did they talk about? I asked. Many things, she replied. For instance, what should be done when one has to run up local bills because the husband is not getting his salary on time? Sometimes the merchants are also your church members, and this makes the transaction all the more embarrassing. Another thing, why should the pastor's wife have to pay a girl to come in and mind the children so as to let her attend some evening meeting, when the same sacrifice is not asked of other women, even those who have more money to do with? The one who raised the question was quite willing, she said, to make some sacrifice once in a while, but she didn't think it was quite fair for others to assume that just because she was the minister's wife she *had* to do it.

Take the question of the pastor's children. Are people inclined to expect too much of them? Their parents want them to live up to their best, to be sure, but is it fair to expect them to be normal if they are allowed only the privacy of a goldfish? Is there any tendency for folk who live in the parsonage to be overstrict, lest the children not give a good enough example to others? And what about the family car? Should pastors allow the older boys and girls to take it out, say, after an evening social? Then there is the question of dances, especially public dances. If the youngsters don't go they are stu

ɔ; if they do, it's simply terrible and something ought be done about it. The very idea!

Where can the minister's family draw the line between .eir church and their home life? "Gee, Ma," said one ght-year-old lad to his mother, "ain't you goin' to help .e with my lessons? Where you goin' now? Wa'n't you ıt last night?" More than one ten-year-old and twelve-:ar-old who lives in a parsonage has asked the same ıestion.

Then there is the matter of loaning furniture. "Upon .y word," said a mistress of the manse the other day, do declare, just about every stick in the house has been :gged over to that church. Not that I mind. I like to :lp out when a play is being presented and all that, ıt just the same I do wish they'd give me a rest. There 'e others, you know." I think I understood what she ıeant. She wasn't selfish, she just thought she had done ıore than her share. In her opinion, church committees ıould build parsonages at least half a mile from the ıurch, which would, she believes, tend to put a crimp ı the borrowing business.

Mrs. Crayer wanted to know before I left her whether : not I should like to see a list of the questions sub-ıitted to the ministers' wives at the conference at Ocean ark. "You just bet I would," I told her, and so, printed ı the box accompanying this article is the list. I include , not only because I think the questions are extremely mely, but also because I have a notion the editor of ıons Herald would be willing that you readers send ı your reactions to them.

Methodist Church Bombed

From *The Methodist Recorder* of London is reproduced this picture of a church in Hampshire, England, photographed after the raider had passed. The minister is seen standing in the entrance of his wrecked church.

THE MARRIED WOMAN WORKER

Natalie Bapnal

Moral aspects bearing upon the right of married women ɔ be gainfully employed outside the home are revealed ı the recent survey on "The Position of Married Women ı the Economic World," made by the National Federation f Business and Professional Women's Clubs.

An advisory committee, headed by Dr. Mary R. Beard, ith Dr. Ruth Shallcross as research director, made the udy, which includes a questionnaire on buying habits f federation members.

The study gives the story of married women workers, hy they work, what they earn, how they spend their ıoney, and the effects of their working on family life.

Dr. Shallcross, writing on the sociological aspects of ıarried women's gainful employment, says:

"In the recent discussion over married women's gainful mployment, the remark has frequently been made that, hile women may have constitutional rights to work out-ide the home and while that work may not be economi-ılly harmful, society must first of all think of perpetuating he race. It is further argued that, when wives are em-loyed outside the home, the family is jeopardized. The ruth or error in these remarks depends upon sociological oncepts of the family and of society.

"Disagreement arises not as to the importance of the ome, but as to the effect on the home of certain chang-ng social and economic policies and actions.

"While the roles for husband and wife were clearly efined formerly and still are in agricultural communities which may be one reason for the low divorce rate among armers), at the present time no one pattern can be given or all family relationships. Burgess, the Chicago sociolo-ist, claims that roles are no longer clearly defined; each family must work out its own pattern of relationships. The sociologists and psychiatrists seem agreed that, if the wife's working disturbs the family relationship, something is wrong with the adjustment between husband and wife. The adjustment formerly was aided by the fact that women and men together produced life's essential goods in the home. But as women's role in the home has become less and less important, she has become leisured and has sought interests outside the home.

"Several studies have shown that, if the husband resented the wife's working, his resentment had its effect on their relationship. This has been shown to be true to such a degree that it is doubtful if a woman can successfully combine marriage and a career if she does not have the full cooperation of her husband. The wife's working need not alter a man's authoritative place in the home or cause his ego to suffer, and again it may, depending upon both parties."

The survey points out that "the causes of divorce are multiple, and the wife's working may or may not be one of them."

The fact that legislation was introduced in twenty-six states last year aimed at the employment of married women by the state, led the federation to endeavor to ascertain the truth about married women workers.

In 1937 the federation led a successful campaign for the

(Continued on page 977)

OUR CHURCH SCHOOL LITERATURE

WALTER N. VERNON, JR.

III. Making the Best Use of Materials

"Isn't there some kind of literature which is easier to use? I can't seem to have much success with what I am using." Many a church school teacher has expressed this feeling to her pastor, her superintendent, or at least to herself.

No system of literature is perfect. Our literature is not completely what its editors would like it to be. There are certain obstacles to reaching this goal which have not yet been overcome.

This having been said, it must furthermore be recognized that a great deal of the difficulty lies in *the way the literature is used.* (Sometimes the trouble is more largely in the way it is *not* used!) It seems evident, for example, that great numbers of teachers do not know that teachers' helps are provided to be used with all pupils' material. Some teachers have a vague idea that such helps are available somewhere, but are not certain just where they are to be found in the periodicals.

There are several fundamental considerations to be stressed in securing the best use of our church school literature.

1. *Materials are simply helps.* They are not the *only* factor responsible for failure or success in a teaching and learning situation. Harry C. Munro has said: "The curriculum is ninety per cent teacher. . . . The teacher . . . makes or mars the process by the use made of the materials and the attitudes induced in the pupils." Such a recognition places a very great responsibility on the teacher to prepare himself to make the best possible use of whatever printed materials are selected.

2. *Materials must be selected which are appropriate to the needs of each particular church.* As a rule, larger churches use the Closely Graded Materials, where there is, for example, a separate class for children ten years old, another for those eleven years old, and so forth.

On the other hand, smaller churches ordinarily use the Group Graded Lessons, since this material is adapted to situations where, for example, all four- and five-year-old children meet in a single class of beginners or where six-, seven-, and eight-year-old children meet together as a primary class.

3. *Pupils' material is designed for pupils; teachers' material is designed for teachers.* Too often teachers use *only* the pupils' material.This is a serious mistake. To be sure, teachers should be familiar with the pupils' material. But they are handicapped without the suggestions for teaching procedure and the extra resource material furnished for teachers. And we have even heard of situations where the teachers' helps were the only materials supplied for the pupils.

4. *Teachers' helps are available for every lesson taught in the church school.* Teachers of Group Graded Lessons will find helps for beginner, primary, and junior classes in the *Elementary Teacher,* and in the *Elementary Magazine* and helps for intermediate and senior-young people's classes in the *Church School Magazine* and in the teachers' editions of the *Intermediate Quarterly* and of *Studies for Youth.* Teachers of Closely Graded Lessons find their helps in teachers' textbooks, which should be ordered along with the pupils' material. The *Elementary Teacher* and the *Elementary Magazine* also contain suggestions for teachers of Closely Graded Materials in the Children's Division, and the *Church School Journal* offers helps for teachers of Closely Graded courses for seniors. Teache of Uniform Lessons for adults will find teaching sugge tions and resource material in the *Church School Mag zine* and in the *Church School Journal.*

What's in the Movies

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LILLIAN WHITE

"Spring Parade"

The more prominent screen fare now is divided between pi tures that try to make us think what the movie-owners war us to about war and preparedness and those that try to mak us forget. Deanna Durbin's "Spring Parade" belongs principall to the latter class. It is a fairy tale in spirit even if no fairi flit across its screen pages. This time Deanna Durbin is a Austrian peasant girl in an adorable peasant costume over a endless number of white ruffled petticoats. She buys her fo tune at a country fair, and every word of it comes true! It is pretty picture which adults will enjoy to a certain degre although it seems better adapted to the early adolescent feminin mind.

One of the prettiest shots is a big round load of hay goin under a big archway with similar curves. One of the cute shots is where Deanna and her soldier lover step behind a pilla to say good-night. All the audience sees is Deanna's hat dro out of her hand, which extends just beyond the pillar. "It's Foo ish But It's Fun" is an engaging song.

In this fairy-tale world, the emperor is chummy with a peasan girl and invites a baker to a ball. The handsome toy soldiers hav only to make love to pretty girls and march on dress parad with no suggestion of a soldier's chief job. Since the picture supposed to be a pleasant one, I could have dispensed with th sharp bargaining of Deanna and the Katzenjammer kids.

"Strike Up the Band"

"Strike Up the Band" with Mickey Rooney and Judy Garlan is a second "Babes in Arms" (came out a year ago), even to t grand patriotic finale. In both stories, Mickey and Judy a cooking up dramatics. "Strike Up the Band" is in praise music, apparently swing, for the happiness it brings people. Th is the music that is to make us forget facts and march unit and gay into battles and preparations for battles. The wild jitte bug dance such as we see at the high-school dance, accor panied by Mickey's insistent drums, made me think of an Af can war dance, though I don't mean to do the African art dancing an injustice. This sort of wild abandonment may ha its good uses,—I don't know,—but at any rate it lends itself working people into a frenzy of rhythm upon which to ride battle.

Perhaps one reason the pictures are always glorifying swi is that some of the companies own music-publishing concerns.

"Too Many Girls" and "The Quarterback"

The autumn brings its crop of college football pictures. "T Many Girls" is the most amusing of these two, but on a ch girl-and-boy basis. I have never liked Wayne Morris, so I ca be thankful to the person who thought of making him twins "The Quarterback," but there is a clever scene where he is co ing out of unconsciousness and dreams he is playing footl as he would like to have played it. But neither of these pictu is worth bothering with for any age.

"The Great Profile"

Don't think this is good just because John Barrymore's in t. It's pathetically stupid, almost disgusting. There are a co e of funny parts.

NEW HORIZONS FOR YOUTH

World-Builders at Work

★

Clarence F. Avey

"Youth Orchestra"

One of the most significant facts of our America during the last ten years has been the steadily increasing interest in good music, particularly that of the great symphonies. The radio has rendered a noteworthy service in making available to anyone who cares to hear the finest works of the composers.

This revival of musical interest would seem to indicate that America is growing up. There is much evidence to warrant the belief that we are on the verge of a period of great cultural advancement.

Some months ago there was noted in these columns the unique plan of Mr. Leopold Stokowski to gather together an orchestra of youthful musicians and with them to make a tour of South America. What happened is now history, and very notable history. When Mr. Stokowski returned from his search for young players of unusual ability he declared that he had discovered enough talent to create forty-eight ochestras the size of the one he desired! A final choice was made of eighty young men and twenty young women, their average age being twenty-three years. The plan was not to take any musician under fifteen years of age; but one Negro boy of fourteen was so exceptional in his trumpet-playing that he was accepted.

The first concert of this extraordinary group, given just two weeks and four days after the players had gathered for their first rehearsal, startled the music critics with its excellence. Mr. Olin Downes, music critic of *The New York Times,* reported that the aggregation "made music with a sonority of tone and a quick, exuberant response to their leader that was unforgettable." He hailed the event as a promise of new standards for music in the United States.

Then came the tour of South American countries. The orchestra played in Rio de Janeiro, in one of the world's greatest theaters, the $10,000,000 opera house, to an audience that filled every seat. Twenty-one times in all, and seventeen over the radio, the orchestra was heard, both the conductor and the musicians receiving praise from the critics and tremendous applause from the listeners. On their return to America, Mr. Stokowski expressed great satisfaction with his youth ensemble:

"For me, the highlight of the whole thing was seeing what American youth can do. We made this orchestra in two weeks last July, and it has always been thought that it takes twenty years to make any orchestra. This shows how quick is the perception of American youth. If they can do this in music, they can do it in other directions, too. They have been going up and up with each concert, and they are still going."

Not the least of the values achieved by this experiment is the increase of good will between the Americas occasioned by the visit of the youth orchestra. The officers of the foreign service of the United States reported favorably on the effect which the musicians were able to create for better understanding between the Americas, and Secretary of State Cordell Hull sent them a congratulatory message expressing the same sentiment.

A New Field for Service

"R Day" for millions of young men who come under the Burke-Wadsworth conscription bill is near at hand. Very shortly thereafter, thousands of our youth will be leaving for military training camps. Among these will be many who are members of The Methodist Church or who belong to church-connected families. This experience away from home and family will mean a serious rupture for many of them. Far away from familiar friends and surroundings, a young man becomes anonymous, and is easily led into temptations from which, in his regular way of life, he would be shielded.

Here is a new problem that we Methodists must not be slow in grasping and handling. The boys are our boys, and they are our grave responsibility. They will need help and counsel, a friendly hand and a kindly voice. Where in the structure of the new united church is this responsibility to be placed? Is it with the Board of Missions? Is there to be a united Protestant effort to handle the necessity?

In any case we should be alive to what is coming to pass, and intent upon providing a ministry that is adequate for our young men who enter their country's service under the conscription act.

School Days and War

Each year as American young people begin their march to school and college, this page reports the trends in school life and thought as revealed by the utterances of educational leaders as they greet students both old and new. This season the war in Europe cast an ever-lengthening shadow over the campus. The speeches of welcome had an ominous similarity. Most of the addresses of college presidents could be classified as recruiting speeches.

Dr. Claude M. Fuess of Phillips Academy, Andover, urged upon his students the revival of "the old-fashioned virtues of loyalty and self-sacrifice." He declared that "the hour has gone by when collegians can repudiate their obligation to the state or accept privileges without realizing that they may have to be defended."

Out on the Pacific coast, President Robert G. Sproul of the University of California made it plain what the fate of students who dared to criticize the conscription bill might be. Referring to a meeting called by students for discussion of the draft, the educator said: "For those who prefer to fiddle while Rome burns or to accelerate the pace of destruction by building private bonfires of their own, I shall have little sympathy. Indeed, I may find it necessary to ask some of them to defer their enjoyment of an education at the state's expense until the life and prosperity of the state have been made secure by their more patriotic fellows."

The newspaper headline which asserted that President Ernest M. Hopkins of Dartmouth College had advised his entering students to "forego liberalism for force," possibly overstated the president's intent. But Dr. Hopkins argued vigorousuly that the liberalism that pleads for objectivity in evaluating the world situation today, that thinks that the present character of civilization can be maintained without forceful defense, that is unwilling to give up liberties in order to save them, should have short shrift among us in the present crisis.

PERSONS

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Bishop G. Bromley Oxnam announces several pastoral changes affecting charges in the New Hampshire Conference and completing the adjustments made necessary by changes previously announced. With the concurrence of Bishop Ernest G. Richardson, Rev. G. Ernest Thomas, pastor at Baker Memorial Church, Concord, N. H., is transferred to the New Jersey Conference and, in exchange, Rev. James E. Wagner from the New Jersey Conference comes to the New Hampshire Conference. Dr. Thomas is to be appointed to St. Luke's Church, Long Branch, N. J. and Dr. Wagner to Baker Memorial Church, Concord, N. H. Another transfer is that of Rev. Johnston N. Armitstead from the New Hampshire Conference to the Philadelphia Conference, Bishop Richardson again concurring. In exchange, Rev. Edward H. Brewster is being transferred from the Philadelphia Conference to the New Hampshire Conference. Mr. Armitstead and Mr. Brewster will exchange pulpits, Mr. Armitstead going to Mahanoy City, Pa., and Mr. Brewster coming to Main Street Church, Nashua, N. H. The vacancy at Franklin, N. H., is filled by the appointment of Rev. J. Kirkwood Craig, a member of the New Hampshire Conference, who for twelve years has been executive secretary of the Allegheny County Sabbath School Association at Pittsburgh, Pa.

General Methodism has suffered another loss in the death of Rev. William Marvin Alexander, associate secretary with Rev. Harry W. McPherson of the Division of Educational Institutions of the Board of Education. Dr. Alexander died in his sleep on Friday of last week, his sixty-third birthday, in Nashville, Tenn. Physicians pronounced the cause to be angina pectoris. Dr. Alexander came to his post in the new Board of Education from the secretaryship of the Department of Schools and Colleges of the Board of Christian Education of the former Methodist Episcopal Church, South.

William Edgar Park was installed on Friday of last week as the new president of Mount Hermon School for Boys and Northfield Seminary for Girls, institutions founded sixty-one years ago by Dwight L. Moody. Dr. Park, who is thirty-one years old, has served as pastor of the Congregational Church in Orient, N. Y., and of the North Presbyterian Church in Buffalo, N. Y. The son of President J. Edgar Park of Wheaton College, he is the fifth generation of religious leaders in his family.

Miss Roberta A. Johnson and Dr. William H. Riser, Jr., were united in marriage Saturday afternoon by the editor of ZIONS HERALD at his home in Newton. The bride, a dietitian at the Massachusetts Women's Hospital in Roxbury, comes from a well-known Methodist family. She is the granddaughter of the late Bishop E. S. Johnson, for many years resident at Cape Town, South Africa, and is the daughter of Rev. S. Darlow Johnson, pastor of the Methodist Church at Grants Pass, Ore., and Mrs. Johnson. She also has an uncle, Rev. Corwin Taylor, who is a Methodist minister in Sac City, Iowa, and a brother-in-law, Rev. Lawrence Guederian, who is stationed at Independence, Ore. Dr. Riser, who comes from Lafayette, Ala., is an intern at the Peter Bent Brigham Hospital in Boston.

Through an exchange consummated at the recent session of the Nebraska Conference, Rev. H. O. Martin goes to the St. Anthony Park Methodist Church in St. Paul, Minn., and Rev. Lloyd H. Rising, who has served that church for more than seventeen years, succeeds Dr. Martin at the First Methodist Church of Lincoln, Neb. Dr. Martin went to Lincoln six years ago from the pastorate of St. Paul's Methodist Church, Manchester, N. H., in exchange with Rev. W. E. Lowther, the present pastor of St. Paul's. St. Anthony Park Church is located near the agricultural college campus of the University of Minnesota and has a full-time worker in charge of the Wesley Foundation. Constance, daughter of Dr. and Mrs. Martin, will be a senior in the Home Economics Department. Their son Richard has been employed in Minneapolis. Their other son, Dr. Gordon M. Martin, is an intern in the University Hospital, Omaha.

Mr. and Mrs. A. H. Post of the Union Methodist Church of Spofford, N. H., were given a surprise party on Saturday, September 28, in honor of their fiftieth wedding anniversary. A group of nearly three hundred friends gathered outside the home and escorted Mr. and Mrs. Post to Village Hall, where they were presented with a check for a substantial sum. For more than twenty years Mr. Post has been president of the board of trustees of the Spofford Methodist Church, and for a like period Mrs. Post has been president of the Ladies' Aid.

Rev. Samuel L. Stewart, pastor of Belmont Methodist Church, Youngstown, Ohio, died at his home, 475 Norwood Avenue, Tuesday evening, October 1. Dr. Stewart graduated from Ohio Wesleyan University in the class of 1894 and from Boston University School of Theology in 1896. He united with the North Ohio Conference, which later merged with the East Ohio Conference and became the North-East Ohio Conference. For twenty-five years he was a trustee of Ohio Wesleyan University and upon his retirement he was made trustee emeritus. He served important churches in Elyria, Mansfield, Massillon, Worcester, Cuyahoga Falls, and was for six years superintendent of the Mansfield District. He is survived by his widow, Mrs. Margaret Rogers Stewart, and three children—Mrs. John M. Pearson, wife of the district superintendent of the New York District of the New York Conference; Paul R. Stewart of Cincinnati, and Mrs. Herschel C. Aldrich of Nadiad, India. The funeral was held in Belmont Church, Thursday, October 3. Rev. Paul E. Secrest, district superintendent, was in charge. The address was given by Rev. Foster C. Anderson, pastor of Brown Memorial Methodist Church, Youngstown.

Newton H. Fritchley of Calcutta, India, a member of the faculty of the Calcutta Boys' School, has come to Boston to do postgraduate work in Boston University. He left Bombay, August 16, and arrived at New York, September 24, on the S. S. "President Adams," which rounded the Cape of Good Hope instead of following the usual route through the Suez Canal.

Two Methodist ministers are holding posts of leadership in the Greater Boston Student Work Council. Professor Charles W. Havice of Northeastern University is president of the organization, and Stanley H. Martin of Boston University is secretary-treasurer. For more than twenty years the Boston Student Work Council has been the group that has had the responsibility for the religious life and programs of the thousands of students in the churches, schools, and universities of Greater Boston. Actively participating in the organization are representatives of more than fifty religious and

educational institutions. The first program of the council will be a dinner for Dr. Robert C. Mackie, president of the World Christian Student Federation, which is to be held at the Harvard Faculty Club, Tuesday evening, October 15.

Miss Mildred Helen McAfee, president of Wellesley College, delivered the principal address at the convocation in recognition of scholarship held at Wesleyan University, Middletown, Conn., on Wednesday of last week, and was given an honorary degree of doctor of laws by the university.

Rev. J. Lester Hankins, pastor of Glendale Methodist Church, Everett, was recently made chairman of the Department of International Justice and Goodwill of the Massachusetts Council of Churches.

EVENTS

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A day letter received Monday, just as the Herald's last forms were being closed, read as follows:

> The General Commission on Evangelism suggests that all our churches be open either at noon or evening or all day Wednesday, October 16, for our members and others who desire to come and pray for the spiritual defense of America. Millions of men will be registering on this day for the defense of America. Let us invite our members and friends to come to our churches and pray for America to have spiritual power in our world.

The message bore the signatures of Bishop Charles C. Selecman, chairman, and Dr. Harry Denman, executive secretary, of the Commission on Evangelism.

Boston University's Founders' Day observance next March will commemorate the 250th anniversary of the founding of America's first newspaper, *Publick Occurrences,* which was published in Boston and suppressed after one issue. President Daniel L. Marsh, aided by a committee composed of faculty members and trustees, is arranging a two-day celebration, March 12 and 13, which will honor the achievements of the nation's outstanding leaders in the metropolitan daily, the sub-metropolitan daily, the country weekly, magazines, newsreels, radio, reportorial superiority, executive direction, and professional education for journalism. Founders' Day was selected for the celebration because the date permits a proper observance of the commemoration of the publication of the country's first newspaper and also of the 200th anniversary of the death of Andrew Hamilton, whose defense of Peter Zenger in the famous New York libel trial resulted in the establishment of principles of freedom of the press which benefited newspapers here and in England. Hamilton died August 4, 1741. The Boston University celebration comes midway between the two dates.

A New England Pacifist Conference has been planned for this week Thursday, Friday, and Saturday under the auspices of the Boston Branch of the Fellowship of Reconciliation. The sessions, beginning Thursday afternoon at four o'clock and closing Saturday afternoon, will be held at the Friends' Meeting House in Cambridge, with the exception of the open mass meeting Friday evening, for which First Church, Unitarian, Harvard Square, has been secured. Speakers at the conference will include A. J. Muste, Richard Gregg, Rev. J. Lester Hankins, and John M. Swomley. Mr. Hankins will deliver one of the addresses at the mass meeting, his subject being "The Christian Basis of Pacifism." Mr. Swomley, at the Saturday morning session, will conduct a question-and-answer period on conscription.

The directors of the Boston Methodist Social Union have rearranged their schedule slightly this fall in order to secure the particular speakers of their choice. The season will open with Boston University School of Theology Night on November 4, when Dr. W. A. Smart, professor of Bible at Emory University, Atlanta, Ga., will be the speaker. Dr. Smart is one of the South's distinguished preachers, and his visit to New England will represent another advance step in bringing into intimate contact and fellowship these two geographical sections of the now united Methodism. School of Theology Night, always a gala occasion, will have the additional attraction this year of being held in new surroundings, the place announced being the auditorium of the Hayden Memorial Building on Commonwealth Avenue, the first structure to be erected on Boston University's Charles River campus.

For the first annual meeting of the Board of Missions and Church Extension, to be held beginning November 26, at 1701 Arch Street, Philadelphia, Pa., the following schedule of meetings has been prepared by the Secretarial Council: Friday, November 22, Joint Division of Education and Cultivation; Saturday and Monday, November 23 and 25, Woman's Division of Christian Service; Tuesday, November 26, board meeting (of inspirational nature); Wednesday, November 27, Division of Home Missions and Church Extension; Thursday, November 28, Division of Foreign Missions; Friday, November 29, board meeting (for business), with adjournment at four o'clock.

Portland District Group Meetings will be held as follows: Group One, Gorham, Maine, School Street Church, November 5; Group Two, Elm Street Church, South Portland, October 24; Group Three, Saco, October 17; Group Four, Maryland Ridge, November 1; Group Five, Conway, N. H., October 25; Group Six, Norway, October 18; Group Seven, Rumford Center, November 7. Dr. A. L. Piper, returned missionary, will speak at the Saco and Norway Group Meetings.

The Central Conference of Southern Asia (India and Burma) will be held in Delhi, India, beginning December 28, according to announcement by Bishop Brenton T. Badley of Delhi. This will be the first time that historic city has ever been host to a Central Conference session. Butler Memorial Church will be the seat of the Conference. The dormitories of the Girls' School will house most of the delegates, and its classrooms will be used for committees. Bishop Badley, Bishop J. Waskom Pickett, and Bishop John W. Robinson will preside. One of the principal duties of the Conference will be the election of a bishop or bishops. Probably two will be chosen—one to succeed Bishop J. R. Chitambar, recently deceased, and one to fill the fourth episcopal office in India. Failure of the Hyderabad Conference in 1939 to elect a bishop necessitated the recall of Bishop Robinson from retirement to help in episcopal administration; he will probably be relieved at the coming Conference.

With Our Writers

Winthrop L. Carter, Chestnut Hill; paper manufacturer, president of the New England Council.

F. W. Boreham, Melbourne, Australia; preacher and prolific essayist.

A. Ritchie Low, Johnson, Vt.; minister of the Federated Church.

Walter N. Vernon, Jr., Nashville, Tenn.; assistant editor, General Board of Christian Education of the (former) Methodist Episcopal Church, South.

FLASHES FROM THE PRESS OF THE WORLD

Editorials from Papers at Home and Abroad

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The First Patient

[*Boston Evening Transcript,* Boston, Mass.]

One of the thousands of "complete" casualties of the current European war was —or, better, is—a man of sixty-odd who never got near the front. Twice he was bitten by mad dogs, the second time fatally. His death recalls how much a certain other Frenchman did to save life.

Fifty-five years ago, in an Alsatian village, a huge Alsatian "policier," foaming from rabies, ripped wide open nine-year-old Joseph Meister's left leg. The local doctor said there would be no escaping hydrophobia. "But my mother"—so Meister never wearied of telling the story—"took me at once to Paris, for somebody had spoken to her of a man there who, although he had never yet tried his cure, possessed a theory about the possibility of checking the disease by the injection of its bacillus in a weakened form."

Mother and son, they had a hard time finding this man. Few people then knew of him. And, when found, he was first loath to put his theory to practical test, then had to discover a surgeon to make the actual experiment, because the theorist himself wasn't a licensed practitioner. However, little Joseph was cured: Pasteur's first patient among humankind.

Now word comes from Vichy that Joseph Meister has killed himself in Paris: "For he was despondent, because he could get no news of his family in Alsace, since the end of hostilities." Another dog had torn him: one of the dogs of war.

Whitefield and Pennsylvania

[*The Springfield Republican,* Springfield, Mass.]

Members of evangelical churches in Boston held services recently in commemoration of George Whitefield's preaching on Boston Common in the fall of 1740. The University of Pennsylvania at the same time was celebrating the 200th anniversary of its founding. Between the two observances there was an indirect historical link. For the celebrated English preacher, who is said to have had an audience of 23,000 at a single service on Boston Common, enkindled a philanthropic enthusiasm which led to the establishment of the trust now officially adopted by the University of Pennsylvania to measure its age.

Whitefield, regarded as the greatest of all religious revivalists, made several visits to America under differing ecclesiastical circumstances. A young Anglican clergyman, he was at first welcomed in the pulpits of his own church, but his evangelical doctrines, and his leaning to Calvinism, aroused opposition among his fellow Anglicans. He preached oftener in Presbyterian or Congregational churches, but even in those denominations he did not have uniform support. According to Benjamin Franklin, who admired his talents and made contributions of money in response to his appeals, Whitefield became virtually a "preacher in the fields." His followers in Philadelphia built a chapel for his use, and it was the charity school which they projected in connection with this house of worship that is regarded as the first stage of the University of Pennsylvania.

Actually, the free school was not opened until 1751, when it had become legally affiliated with a new academy, which took over the building that had been put up by Whitefield's admirers. It is possible that 1749, when the academy was organized, would be a more logical year to regard as the date of founding, but the university has preferred to recognize the earlier trust, which is the oldest trust that has been administered by its board of trustees. . . .

Most people know something about Whitefield, as they know something about Jonathan Edwards and John Wesley, with each of whom he had some association. Yet few are aware that this English revivalist lies buried under a church in Newburyport (he died suddenly in that town). He was not altogether an amiable person, and features of his revivals are now generally deplored. If he was, ecclesiastically, a breaker of barriers, he perhaps created new ones. But he had an important influence in education, charity, and what is now called "social consciousness."

Tim—A Dog

[*The Christian Leader,* Boston, Mass.]

To the unimaginative it may seem far-fetched to decorate a dog, but to all who are honored with the friendship of dogs it seems highly appropriate.

An eight-year-old German shepherd dog named Tim was thus honored recently at the offices of the American Society for the Prevention of Cruelty to Animals in New York. He was given a medal on which were inscribed the words "To Tim, a dog, for saving the life of a boy."

While Tim was out walking with two of his master's friends on Mott Street, the rear wall of a five-story tenement collapsed and buried an eleven-year-old boy who was playing truant from school. His companion was so frightened that he ran home and jumped into bed. No one else saw it except Tim. From a block away he came running and began to dig furiously into the debris. This attracted attention which brought rescuers.

Interviewed by *The New York Times,* Tim's master said that he was not surprised by the action. "He is knowing," he said. "He keeps things in order around here. If any ragpicker comes down the street, he chases them away. But if some friend of his is drunk, Tim won't let anyone near him. He follows him down the street and makes sure that he gets home all right."

The moral, dear children, is not to approve getting drunk, but rather to be kind to the people who do and never to act superior. Stand by them in their trouble. Don't let them be ridiculed or tormented. We can be strong temperance people without being goody-goody or priggish. The Bible tells us to consider ourselves lest we be overtaken in a fault.

And as for being heroes, the action of Tim seems to show, does it not, that just doing what one can to help with hand or brain or paw and bark, and doing it promptly, is what gives real satisfaction and happiness, whether it brings medals or not. One mother at least these days is saying, "God bless Tim."

Keep the Campaign Clean

[*The Presbyterian Tribune,* New York City]

American politics have never been distinguished by their gentleness or by their fairness. In the fervor of the moment things are said which cannot readily be forgotten and which leave a somber influence long after the election is over. As the 1940 campaign enters into its period of greatest activity there is special danger that it will be marked by extravagant claims and unfair accusations. The general tension regarding the war abroad is having its effect on all domestic issues and the election is being placed in a wider setting than ever before. Indeed, the setting is wider than it need be. One need not claim that the solution of America's international problems is dependent on the success of one or the other of the candidates. To claim more patriotism for one party than the other is an old trick, but it is dangerous in the extreme when the public mood is as inflamed about war as it is at present.

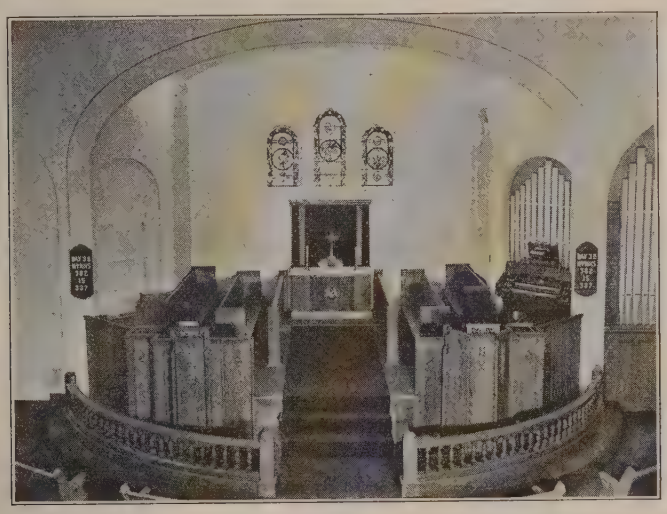
In particular, Mr. Wallace's acceptance speech at Des Moines, where he strongly and repeatedly implied that a vote for the Republicans was a vote for Hitler, provided an example of this mood at its worst. We are not here concerned with the respective merits of the Presidential candidates, but we do believe that whether the candidate is Roosevelt or Willkie, Thomas or Babson, he is to be accepted as one whose patriotism goes without question, and whose one desire is to serve this country, to which all alike are devoted. . . . The divisions in American life today are severe enough without making them deeper and sharper by injecting doubts about the patriotism of candidates or the adherents of our political parties.

The church can help with this problem. Fair play is something which is supposed to have been learned on the playground of childhood, but it is still the lesson to be learned or relearned by a great many adults. Just now, when name-calling is the fashion, when "Fifth Column" means almost anyone whose opinions one doesn't like, it is time that some group starts a counter-movement, asking that all issues and candidates receive a fair hearing from the public, and also that they cooperate by being fair in the things they say about one another. Let us not use the tragedy in Europe as a means of achieving a political victory in America.

v Chancel Dedicated

manuel Methodist Church in Waltham special services last month in connec- with the reopening and dedication of ew chancel. During the summer, the uary had been redecorated and a new el built under the direction of Arland irlam of Malden. The services on Sun- September 8, were in charge of the r, Rev. Edson Gould Waterhouse, who ght the opening message on the sub- "What the Church Can Do!" In the ng, Mr. Dirlam explained the signifi- of the various symbols used.

the following Sunday, September 15, edicatory services were held with Rev. am Gunter, superintendent of the Bos- District and former pastor at Immanuel, hing the sermon and leading the con-



Altar-Centered

WORSHIPERS AT IMMANUEL CHURCH, WALTHAM, NOW HAVE THEIR EYES LIFTED TO THE CROSS

ration in the act of consecration. The ial services were concluded in the eve- with the sacrament of holy communion, which time many members and friends icated themselves to the Christ and the k of kingdom-building.

he lectern was the gift of Miss Mar- rite Stiles in memory of her father, Dr. d Merritt Stiles, for many years an hon- d member and official of Immanuel. The pit was given by the trustees in memory Rev. Joseph E. Waterhouse, for many rs an honored member of the New Eng- d Conference, and father of the pastor. book-markers at the lectern and the ependium at the pulpit were the gifts of s Evelina Perkins in appreciation of her ents, Mr. and Mrs. D. E. Perkins, faith- members. The dossal was the gift of and Mrs. D. W. Farnum. The lights e given by Mr. and Mrs. Herbert Hast- s. The altar cloth was the gift of Mrs. d W. Rowe in memory of her parents, and Mrs. William Efnor, for many years active members of the church. The Woman's Guild and the Marion Palmer Club also made generous contributions.

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The Married Woman Worker

(Continued from lage 971)

successful repeal of Section 213 of the National Economy Act, which in effect barred the employment of married women in government service if their husbands were also gainfully employed.

E. Claude Babcock, president of the American Federation of Government Employees, said at a hearing in Washington with regard to a federal law barring married women from government employment, that he could "enumerate countless cases of boys and girls working in Washington who were unable to marry on one salary alone, and who therefore were forced to forego marriage or to break the moral code."

Many noted educators have pointed out that laws against women working after marriage will encourage those victims to cheat the law. Dean Virginia Gildersleeve of Barnard College declared recently, "Employed wives, oftener than not, will simply tell employers they are not married. Young couples in love, rather than lose one of the jobs they expect to live on after they get married, will be tempted to live together unmarried. Neither this lying nor this 'living in sin' will conduce to the cheater's happiness or the welfare of society."

The report will be issued in popular pamphlet form early in November, and will be available through the office of the National Federation of Business and Professional Women's Clubs, 1817 Broadway, New York, N. Y. The pamphlets will sell at ten cents a copy and will afford scientific, factual data on the married woman worker, for clergymen and religious leaders. The report affords real insight into the practical problem of "Should Wives Work?" which confronts the young men and women of today.

Board of Lay Activities

The General Board of Lay Activities moved into its new headquarters at 740 Rush Street, Chicago, Ill., the first of October. The board was organized July 29 with the election of the following officers: president, Edgar T. Welch, Westfield, N. Y.; vice-president, Ray H. Nichols, Vernon, Tex.; recording secretary, William R. Phelps, Bedford, Va.; treasurer, Frank O. Whitcher, Platteville, Wis.

The board elected Dr. George L. Morelock executive secretary and E. Dow Bancroft associate secretary. Later the executive committee elected Dr. James W. Workman associate secretary in the field of Christian stewardship, and W. Rolfe Brown office secretary.

The board has authorized the publication of *The Methodist Layman,* a trade journal for all lay leaders and others connected with the lay work. At present this will be issued four times a year. It will be edited by the staff of the General Board.

Other publications in the field of stewardship and leadership pamphlets were authorized and Dr. Morelock was instructed to revise his book, "A Steward in the Methodist Church," for publication under the title "The Official Board of the Methodist Church."

The board also authorized the holding annually of a Council of Conference Lay Leaders in each Jurisdiction of the church. This will be done in collaboration with the Conference lay leaders in the several Jurisdictions.

The staff of the General Board, as rapidly as time and the limited funds of the board will permit, will seek to meet the needs of the lay organization as they are presented.

All communications should be addressed to the General Board of Lay Activities, 740 Rush Street, Chicago, Ill.

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What Future for Your Boy—and Mine?

(Continued from page 962)

ence to individuals—intentionally so—because the realization of the defense program will fail without the united support of all individuals. There is no time for collective bargaining between different groups of society. England and France both tried that method and both failed. Let there be orderly cooperation between all groups in single-minded purpose to achieve our objective. What better way can this be brought about than by each and every one of us accepting the responsibility that falls on us as an individual and seeing to it that nothing diverts us from the performance of our duty?

Some say that the only way to meet the present crisis is for the Government to take over entire control of everything. While it is obvious that a single source of authority promotes efficiency, it is equally plain it handicaps initiative. We should leave to the Government the planning of the program. Then each of us should contribute to the limit of our capacity whatever service we are qualified to render. The Government must estimate the costs and provide the financing. We will accept whatever burden of taxation is necessary. All we ask is that our money be expended in the most useful way to give us prompt and adequate defense and that it be used strictly for that purpose. Employer and employee alike must sacrifice some of the usual rewards of their labors. Profits, wages, and hours should all be made secondary to the vital necessity of "getting on with the job." We cannot have any interruptions to production; time is all too short in which to safeguard our future security. Plans should be developed by the Government to utilize the aid and assistance of everyone.

Security and defense cannot be bought with money alone. Already I find too great an acceptance on the part of many I meet that, because the Government has appropriated billions of dollars for defense, the job is as good as done. I shall always remember when Albert Hildreth, owner of the Hollis Telephone Company, was offered money for the restoration of his plant destroyed by the recent hurricane, he replied, "Thanks very much, it isn't money but work that's needed to put things right."

It will be some time before the Government can define the tasks for all of us. This, obviously, will develop step by step, but there is no reason why we should do nothing in the meantime. There is a big job right now in forming public opinion.

The defense program must be lifted out of politics. It must be divested of its glamourous billions—its catchy slogans of "1000 planes a day"—its stock-market aspects. We, the people, must see it for exactly what it is—the only hope of security for our children. Of what avail is the nineteen years of love, affection, and care I have given my boy and you have given yours, if he is suddenly to find himself destitute of everything, fleeing down some road—hungry, hopeless, and helpless? No, the defense program is a job of work and not of money, and it is your job and my job—not just a job for Congress or the army and the navy.

Again, in thinking of this crisis in terms of youth, I recognize the importance of youth's participation in its solution. The evidence of youth's indifference to the overwhelming catastrophe that threatens us came as a tremendous shock to many of the older generation attending college Commencement and reunion exercises.

My son told me a petition was circulated through Lowell House, where he lives in Cambridge, in which the signers pledged themselves not to go to war under *any* conditions. He said over three fourths of the students in the house signed it. He said, "I didn't sign it, because it just didn't seem common sense. I'm absolutely opposed to going to war now in a European fight, but if any enemy actually started to invade the United States, I would enlist, as I think most of the other boys would do instantly."

This state of mind deserves serious study to determine the cause. I think the explanation is simple. Too many politicians, orators, and commentators have been telling everybody, youth included, what must be done. I know I have become fed up with these dictatorial exhortations.

Youth, particularly, resents being told they must do this or else. This attitude was well expressed by a senior in Yale with whom I talked. He said, "I suppose all of you old grads think we are a bunch of Bolsheviks, but we really aren't. There is, however, a spirit of challenge in every one of us. We can't see that your generation has been so hot in the management of this country's or the world's affairs. We will not admit a thing is so just because you say it is so; we reserve the right to investigate it before coming to our decision."

To me, this is evidence of strength of character and not deterioration. Furthermore, it suggests the fault for the younger generations is largely ours and not theirs.

We must bring them into our conferences on an equal basis. War is fought by youth. Surely they have a place of their own right at the conference table where national defense is concerned. For war is the ultimate step when every other means of preserving our democracy has failed.

When youth sees clearly, as it cannot fail to do, that the national defense program is our surest means of avoiding war, our surest means of securing their future, and our surest means of preserving their liberties, their present indifference will instantly change to one of unbounded enthusiasm. It is a matter of utmost importance that we enlist their support and stop scolding them. Remember, the faith in our form of government is built on the truth that "all men are created free and equal." It's time we recognized youth's stake in the future of our country on this basis.

And so I urge you—do not let your attention be diverted by the war news, by the political news, or by the various groups that think we ought to do this and do that. American ideals, American family life, American democracy are threatened with annihilation unless we safeguard them with adequate and prompt defense. Nothing transcends its importance, no sacrifice is too great for its achievement, nothing must interfere with its fulfilment.

What happens to you and to me is of no particular importance. We have lived full and interesting lives. A few years more or less for us is of little consequence. But for our children, whose lives lie ahead, it is hardly necessary to ask that we give everything we've got to insure them the opportunity of living their lives in peace and liberty. Let us protect their future by doing everything in our power in support of the defense program.

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Preacher's Wife

Effie Louraine Milligan, wife of Rev. Herbert F. Milligan, pastor of the Methodist Church at Kennebunk, Maine, died on September 6, as announced in a previous issue of the HERALD, at the Palmer Memorial Hospital in Boston, after an illness of several months following an operation.

Mrs. H. F. Milligan

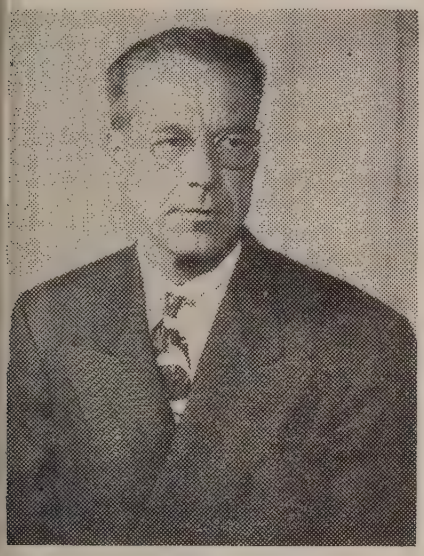
Mrs. Milligan was born in Chicopee, Mass., June 10, 1880, the daughter of Mr. and Mrs. Edward J. Robbins. She received her education in the public schools of Groton, Vt., Syracuse, N. Y., and Everett, Mass., her father being a railroad engineer and later an electrical engineer. She was married on February 19, 1898, at Malden, Mass., and during the next forty-two years served with her husband in old East Maine Conference and then in the united Maine Conference.

Besides her husband, she leaves three sons, Herbert F., Jr., and Dexter A., of Binghamton, N. Y., and Jonathan D., of Kennebunk; six daughters, Mrs. Christena L. Sands of Hamden, N. Y., Mrs. Bertha I. MacFarland of Peak's Island, Maine, Mrs. Leila M. Hanna of Hallowell, Maine, Mrs. Alice B. Tompkins of Woburn, Mass., Mrs. Emma M. Aaskov of Portland, Maine, and Mrs. Esther E. Williams of Gardiner, Maine; and twenty grandchildren; also her father and a brother, Leon Robbins of Saugus, Mass.

Services were held at a funeral home in Saugus on Monday afternoon, September 9. Rev. Ernest W. Robinson, superintendent of Portland District, officiated, assisted by a former district superintendent, Rev. Carl N. Garland of Needham, Mass., Rev. Lawrence D. Porter of South Portland, Maine, and Rev. S. Elfred Leech of Kennebunk. Interment was in Riverside Cemetery, Saugus.

Centennial Celebration

A week of celebration of the centennial of the Cochesett Methodist Church, West Bridgewater, took place from September 15 to 22. The celebration opened with the morning service of the 15th, when the preacher was Rev. James V. Claypool, superintendent of the Providence District, whose



Raymond E. Spears
PASTOR AT COCHESETT

theme was "Will You Be Loyal?" The pastor, Rev. Raymond E. Spears, preached in the evening, taking for his subject "Our Anniversary."

Monday evening was Neighbors' Night, at which time greetings were brought from the selectmen of West Bridgewater by James Hemenway, chairman of the board; by Merrill Caswell, representing Howard Lodge, Knights of Pythias; by Rev. F. Alvin Cheever, Baptist minister; by Rev. John H. Hershey, Unitarian minister; and by Frank Sanborn, representative of the Sunset Avenue Congregational Church. Justin S. Penpraese, chairman of the Anniversary Committee, presided over the service. Final remarks were made by the pastor. The entertainment consisted of musical numbers, vocal and instrumental, rendered by members of the church choir.

Tuesday night was Missionary Night under the auspices of the Woman's Home Missionary Society. The speakers were Miss Ethel Young, who is in charge of the Silver Lake Center in Providence, R. I., and Miss Mary Pearson, for twenty years a missionary in Mexico.

The anniversary pageant was presented on Wednesday evening. The various scenes showed the beginning and growth of the church during the last hundred years, from the first prayer-meeting held in the old Howard house. The costumes fitted the settings of the times. The pageant was written by Miss Grace Penpraese and Mrs. Charles Gardner.

Thursday evening was Home-Coming Night. Friends and former ministers of the church filled to capacity the banquet tables. After the banquet the people assembled in the auditorium, where the former ministers spoke briefly and the main address of the evening was delivered by Dr. Edgar S. Brightman of Boston University, whose subject was "People." The Cochesett church was Dr. Brightman's student charge. The other former ministers present were Rev. George W. Wiseman, Rev. Paul Q. Brooks, Rev. Edmund A. Miller, Rev. Donald B. Tarr, Rev. G. Stanley Helps, Rev. Sydney Adams, and Rev. Elliott F. Studley. Rev. J. Kenneth Pearson of Gaspee Plateau, Warwick, R. I., who is a product of the Cochesett church, also spoke.

Young People's Night was observed Friday evening under the auspices of the Epworth League and the lay leader, C. Raymond Pearson. The speaker of the occasion was Rev. J. Kenneth Pearson.

On Sunday the 22d, Bishop G. Bromley Oxnam preached at the morning service on the subject "Heirs of the First Century—Creators of the Second." The service was conducted by the pastor. The evening service was a Song Festival by the combined choirs of the Stoughton and Cochesett Methodist churches. Rev. G. Stanley Helps, pastor at Stoughton, made a few remarks.

All the services were well attended by friends of the church, and the whole program was highly successful. Much cooperation was given the Anniversary Committee, which consisted of Justin S. Penpraese, chairman; Miss Julia M. Young, secretary; Mrs. Charles Gardner, Herbert J. Clark, and Winfield C. Leavitt.

Cochesett Methodist Church
PRESENT HOME OF CENTURY-OLD SOCIETY

Mortgage Burned

St. Paul's Methodist Church, New Bedford, recently concluded a two-day celebration, participated in by members and friends of the church, who gathered for two events long to be remembered.

Sunday evening, September 22, Bishop G. Bromley Oxnam was welcomed by a large congregation, with Methodists from local and neighboring towns well represented, as well as friends from other churches, assembled to help St. Paul's Church celebrate a notable achievement, that of wiping out a debt of $18,000. This result was accomplished in a period of intensive campaigning under the leadership of Rev. David E. Kendall of the Board of Home Missions and Church Extension, and the present pastor of St. Paul's, Rev. Harvey K. Mousley.

Mrs. Rodney Dutcher, organist, gave a half-hour organ recital prior to the evening service, which was conducted by the pastor. The district superintendent, Rev. T. Arthur Mosley, introduced Bishop Oxnam, whose message was an inspiration to all. The robed choir sang two anthems.

At the conclusion of the service, an informal reception for Bishop Oxnam was held in the vestry, which was appropriately decorated for the occasion. Refreshments were served under the direction of Mrs. C. Ross Humphreys and Mrs. Joseph Bannister.

Monday evening, September 23, the church was the scene of a victory dinner, enjoyed by 125 members and friends, gathered to witness the burning of the church mortgage. A catered banquet was served, following which there was community singing led by William K. Deakin, with Mrs. Dutcher at the piano.

John Ruggles acted as master of ceremonies, and introduced as speakers Roger Paine, John Wilbur, Miss Evelyn Allen, Rev. W. E. Plaxton of South Yarmouth, former

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pastor of the church, and Mrs. Plaxton, Earle Smith, George R. Cherry, Mrs. Virginia E. Ruggles, the district superintendent, and the pastor. The original amount of the debt, in August, 1925, was $24,000. The bulk of this reduction was accomplished in just three months.

The climax of the evening came as a surprise when the actual burning of the mortgage took place. With lights out, except for two tapers burning, a miniature replica of St. Paul's Church, as it was a few months back, was displayed, showing two lighted signs, one reading "Mortgages" and the other "Debts," with shackles running from the entrance to a pine stake. As the mortgage was ignited by C. Ross Humphreys, president of the trustees, all eyes were focused on the burning embers, and as the last ember died out, a switch was turned on, showing the church ablaze with lights, with two signs now reading respectively, "St. Paul's Church, New Bedford, Rev. Harvey K. Mousley, Pastor," and "You Can Still Go to Church in America." A large white cross surmounted the steeple. The ingenuity of Mr. Humphreys was responsible for this visualization. He was assisted in the display by Mrs. Elmer Jennings, William Deakin, and William Ferguson.

Community singing of "Faith of Our Fathers" concluded the celebration.

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BOOKS JUST RECEIVED

★

THE TWO HUMANITIES. By D. R. Davies. Harper & Brothers: New York. Price, $2.50.

NOTHING EVER HAPPENS AND HOW IT DOES. Sixteen True Stories by Dorothy Canfield Fisher and Sarah N. Cleghorn. The Beacon Press: Boston. Price, $2.

LEADERS GUIDE for "Nothing Ever Happens and How It Does." By Grace E. Mayer-Oakes. The Beacon Press: Boston. Price, 50 cents, postage extra.

THE BRIDGE OF CARAVANS. By Frances Jenkins Olcott. W. A. Wilde Company: Boston. Price, $2.

UNFAMILIAR STORIES OF FAMILIAR HYMNS. By William J. Hart, M. A., D. D. W. A. Wilde Company: Boston. Price, $1.50.

105 MODERN PARABLES FOR YOUNG FOLKS. By John Henry Sargent. W. A. Wilde Company: Boston. Price, $1.25.

FOOTPRINTS OF THE TROJAN HORSE. Some Methods Used by Foreign Agents within the United States. Illustrations by Jack Betts. Published by Citizenship Educational Service, Inc., 122 East 42d Street, New York City.

THE ART OF SPIRITUAL ACHIEVEMENT. By Herbert W. Hahn. Fortuny's: New York.

THE SOCIAL FUNCTON OF RELIGION. By E. O. James, D. Litt., Ph. D., F. S. A., Hon. D. D. St. Andrews. Cokesbury Press: Nashville, Tenn. Price, $2.50.

CREATING INTELLIGENT RELIGION AND A SANE SOCIAL ORDER. By Samuel S. Wyer. Introduction by Roy A. Burkhart. Price, 25 cents.

Youth and the Bible

[*New Orleans Christian Advocate,* New Orleans, La.]

The American Institute of Public Opinion sent out a questionnaire recently for the purpose of discovering the facts as to Bible reading in America. Forty per cent of the replies indicated a preference for reading the Bible. A further analysis of those expressing preference for the Bible discloses the fact that thirty-seven per cent of them were over fifty years of age, and only seventeen per cent of those between thirty and fifty showed interest in reading the Bible. This is taken to mean that only a small portion of the younger generation relish the Book of their fathers either as a source of moral instruction or spiritual assistance.

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Worcester District Letter

★

ohn L. Cairns, Superintendent

The Campmeeting Assembly and Chris- n Institute at Sterling gave a fresh impe- to the work on Worcester District. Forty- ir ministers, thirty-nine from the district, re present at some time during the week. hancially, the people did well, paying all penses and $200 on the hurricane debt.

At East Douglas, where W. F. Koonsen pastor, fine work is being done among young people, and all departments of the urch work are in good condition. Appre- tion of the pastor was shown in a tangible y by a surprise gift of money. A new rage has been built on the parsonage prop- ty.

At Oxford, a reception and banquet was ndered the pastor, Emory S. Bucke, and s wife. A complete transformation of urch and parsonage has taken place. Bet- r still, an admirable spirit of cooperation evails among the people. The pastor was esented with a gift of money. An anony- ous friend has given the parsonage a late- odel electric range.

H. F. Fulton, at Maynard, is carrying out e financial program of his predecessor, . B. Marshall, who, for health reasons, was mpelled to take the retired relation last ring. If these plans go through, the church will be enabled to clear off its indebtedness during the next five years.

Sunday, September 8, was a red-letter day at Cherry Valley. Bishop G. Bromley Oxnam preached in the pulpit of his son, Philip H. Oxnam, a student in Boston University School of Theology. The beautiful auditorium was filled with appreciative listeners. The decorations were pleasing, the music was excellent, and the whole service was one of dignity and worth. The pastor has already received twenty-four persons into full membership.

W. R. Nordos, the new pastor of the finely organized church in West Fitchburg, reports that he has never found more help and cooperation anywhere. Mrs. Nordos has been seriously ill, requiring hospital treatment, but is making a good recovery.

An unusually inspiring conference was held at Lunenburg, where W. I. Shattuck is pastor. Mr. Shattuck has laid out a program that is challenging the church people. A fine group of young people is doing exceptional work along spiritual, musical, and social lines.

W. L. Osborn, pastor at Fairlawn, Shrewsbury, during his vacation month preached at the Gresham Memorial Church, Chicago, in exchange with the pastor there. Before the departure of the Osborns, the church at Shrewsbury presented them with a gift of money. Repairs are being made in the basement of the church. A new all-girls' choir has been organized to assist the regular choir.

F. M. Estes continues to do good work at East Templeton and Phillipston. In the former church he recently received eight new members. At Phillipston, the church repairs are being completed by the installation of a new electric lighting system.

Loren O. Crain, pastor at Oakdale, graduated from the School of Theology, Boston University, last June, and is now devoting his entire time to the church. Seven new members have been received. Plans are under way for doing over the auditorium of the church, so that it will be in keeping with the exterior, as well as the ladies' parlor and vestry, which were completed recently.

Rev. and Mrs. R. L. Norsworthy, on their twenty-fifth wedding anniversary, were presented with $100 from the people of the Milford church. All departments are functioning well in this live church. A committee has been named to make plans for the complete renovation of the church auditorium.

At Leominster, where H. N. Clay is pastor, the wood trimmings on the outside of the edifice have been painted at a cost of $400. A young adults' club has been formed which has already proved a real asset to the church.

Donald Paige is supplying the church at Gleasondale. The exterior of the church has been painted, and the necessary $400 was raised before the work was begun.

The parsonage at Southbridge has been thoroughly renovated at a cost of more than $400. Under the leadership of Henry E. Leech, the work is going well.

R. D. Hill, the new pastor at St. Andrew's, Worcester, is having large congregations. Fifty new hymnals have been purchased.

A. R. Thayer, a Newton Theological graduate, is the recently appointed pastor of the Federated Church in Southville.

J. R. Steele has found appreciative audiences at Spencer and West Brookfield. He is placing great emphasis on religious education. The response thus far is encouraging.

The Vacation Bible School at East Pepperell was very successful this summer. Thirty-seven were present out of an enrolment of 42 in the primary department, and 32 out of an enrolment of 37 in the junior department. E. D. Lupien is pastor here.

The fall work at Trowbridge Memorial, Worcester, Stead Thornton, pastor, has begun with great interest and large congregations. Four persons have recently joined the church.

Good progress is being made at Franklin, where J. G. Sallis is pastor. A special effort was made to maintain an all-summer program, with decidedly encouraging results. Through the sale of "bonds," about half of the current indebtedness has been canceled, and the good work is continuing.

The work in the finely organized church at Natick goes on well. The quarterly conference has voted to employ a director of religious education. An evangelistic campaign will be put on within a few weeks. Guy Wayne is pastor.

More than $500 has been expended on the renovation and beautifying of the parsonage at Cochituate, where D. M. Angell is pastor.

H. P. Folger, Jr., has made a fine impression at Webster, and an admirable spirit of cooperation prevails. A quarterly conference just held voted to make temporary repairs upon the church edifice, which was badly damaged by the hurricane of two years ago; also, a vote was unanimously passed authorizing the sale of the present church and lot with a view to erecting a new church in a more favorable location.

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$130,000 for Overseas Relief

Methodists who, early this summer, contributed to the more than $130,000 received by the Methodist Committee for Overseas Relief and who are continuing in their churches and individually to support this effort "for the relief of human suffering," will be glad to know of some of the uses to which their money is being placed. This distribution is under the direction of the committee of which Bishop Herbert Welch is chairman, and Morris W. Ehnes (150 Fifth Avenue, New York City) is treasurer.

The sum of $30,000 is being used for human relief in China—both in the "penetrated" section and in the area not entered by Japan. Millions of these noncombatant men, women, and children are on the point of starvation unless such relief reaches them. This gift is being used through resident missionaries and mission agencies—and used without regard to the religious faith of the needy one.

In the "unoccupied" area of France and of some other overrun countries, it is possible to give skilled and carefully guarded relief to many distressed families. The American Friends Service Committee has been organized for years for just such service, and it is through this agency that $18,000 is being used, principally in France.

Five thousand dollars has been sent to the Methodist Church of Great Britain for the relief of human suffering in London. This will be administered by Methodist pastors.

The sum of $24,000 has been allocated for the relief of "stranded" missionaries—missionaries of European countries sent to Asia and Africa and now left without support because of war conditions. One claim upon this fund is for the relief of a number of Methodist missionaries sent to Africa from Scandinavia. But the major sum is used through the International Missionary Council for missionaries—without reference to denomination—cut off from supporting constituencies in Norway, Denmark, and Holland.

For the rescuing of refugees in impossible situations in war-ridden countries, helping them to locate in safety and begin life anew elsewhere, $7000 has been allocated. This will be used largely through the well-organized American Committee for Christian Refugees. An additional $1000 is being used for the relief of distressed pastors and churches in these same lands.

About $25,000 is being used by Methodist bishops, missionaries, and other workers "at points where human need is greatest" around the world—especially in Europe. Of this amount, $4000 is being used in Norway, where suffering is acute and where Bishop R. J. Wade has trusted agents.

Through the American Bible Society, $3000 is being used to give Bibles and New Testaments to soldiers, prisoners, and refugees in Europe; through the Young Men's Christian Association, $1000 for work among war prisoners; through the Young Women's Christian Association, $1000 for relief work among women and children in Europe.

"The tragic need speaks for itself," says Bishop Welch. "The Christian purpose is unmistakable. If, with constant stories of the world's agony in our minds, we fail to do something to share in these sufferings, we may become callous, hardened, and deteriorate in faith and character. . . .

"The response of the church to the General Conference appeal has been most encouraging. About 7000 remittances have been received. Some churches have contributed repeatedly. Pastors have taken the cause upon their hearts and have led their people in sacrificial giving. . . . This relief work must not be a spasmodic but a steady and continuing service. As the General Conference said, we must make further sacrifices during this period of critical human need."

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"Designated" and "Special" Gifts

O. W. AUMAN

Designated Gifts (On Apportionment)

The Discipline (¶853) provides for designated gifts which are credited on the benevolence apportionment of the local church. Such gifts to receive apportionment credit must be designated to the regular or budgeted work of the World Service boards or agencies or to the approved budgeted Conference causes. Such gifts when credited on the apportionments of local churches will be charged as a part of the ratio shares in the division of the Conference and World Service benevolences. Annual Conference treasurers will observe this provision in calculating the ratio distribution between the Conference causes and the general benevolences.

Individual donors or local churches should be instructed to ascertain from the board or Conference cause concerned whether the cause for which support is contemplated in the designated gift is in the regular budgeted benevolences.

Special Gifts (Not on Apportionment)

Individual donors or local churches may make special gifts to the support of any cause in the regular Conference or general benevolence budgets. Such gifts are not credited on the benevolence apportionment for the local church nor are they included in the ratio distributions. Special gifts to Conference benevolences should be made only to the causes regularly listed in the approved Conference benevolence budget. Special gifts made for the support of work under any of the World Service boards or agencies will be remitted to the treasurer of the General Commission on World Service and Finance or to any of the World Service boards or agencies. These gifts shall not be included in the ratio share for the general benevolences. Suitable columns in the Annual Conference Minutes should be provided for the report of special gifts to the Conference or general benevolences.

Special gifts which are to be recorded in a separate column in the Conference Minutes should be accepted by the Conference treasurer only when such gifts are made to the causes included in World Service or in the regularly approved causes of the Annual Conference budgeted benevolences.

Let me repeat: Special gifts must not be credited on the benevolence apportionment of any local church. Special gifts must not be charged against World Service or against the Conference causes in the division of funds.

Youth International Rally

"Where Youth Speaks Strong for Brotherhood" is the theme of the annual Fall Rally to be held on October 19, at Union Methodist Church, Decatur and Meridian streets, East Boston, under the auspices of the Boston District Epworth League Methodist Youth Council. The rally committee is

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cl es: Marie Johnson MacLeod, president; U MacLellan, general chairman; Paul Lin- fi l and Elwin Smith, evening program; E a Taylor, banquet; George Wood and R a Frances, recreation; Arnold Huskins, C tral Circuit representative, and William K nball, publicity.

ey "Went Apart"

or eight consecutive years, ministers of t Worcester District have "gone apart," f two days early in the fall season, to seek s itual refreshment and strengthening fel- l ship. Each year brings its own empha- s This year the theme was "The Minister a l the Devotional Life."

he place of the former yearly retreats r being available, the gathering took place a the Sterling Campgrounds on Monday a l Tuesday, September 16 and 17, under t direction of Rev. Henry E. Leech, dis- t t president. The main place of meeting w s the Fairhaven House, which also served a the dormitory. Meals were provided by R v. Walter O. Terry at the grounds dining r m. The secretary of the district associa- t n, Rev. Emory S. Bucke, acted as regis- t r and treasurer. In the opening devotional p iod, Rev. Elmore Brown, district vice- p sident, struck the keynote of the assembly w en he spoke on the theme "Symbols of D votion." The general theme was divided i o various aspects, as "The Minister's Per- s nal Devotional Life," "The Minister as a D votional Leader among His People," "The M inister as a Devotional Leader in His Com- m unity," and "The Minister in Devotion to H is Task." Discussion leaders were Rev. J hn L. Ivey, former district superintendent t the Worcester District; Rev. Lyndon V. C ardslee, pastor of the Congregational C urch, Westboro; Rev. J. Garfield Sallis of F anklin, and Rev. G. Vaughn Shedd of M elrose. Evening prayers Monday night w ere conducted by Rev. Roger E. Garland, a d morning prayers Tuesday were led by R ev. Henry I. Bailey. As is always the case, t e retreat closed with the service of holy C mmunion, this year in charge of Rev. John L. Cairns, district superintendent, and Rev. Ralph L. Norsworthy.

Not upon the printed page can the fine spirit of Christian comradeship and mutual helpfulness of these yearly gatherings be adequately interpreted. Fine weather contributed its share in making the occasion congenial, and the opportunities for walks together along the paths of the grounds, now resplendent with fall flowers, were among the delights of the two days. Men lifted to new heights returned to many communities to begin a new year's activity "in His name" because of the hours thus spent in fellowship.

GUIDE FOR TOURISTS

he Tourist Homes and Cabins advertised n this page have in each case the endorse- ent of a clergyman. In none of them is liquor served or sold.

Please mention Zions Herald *when writing or patronizing our advertisers*)

NORTH CONWAY, N. H.—A treat in tore for you this fall. Make Gateway Lodge Cabins your stopping place and see the nountains and fields at this colorful season. Private toilets, kitchenettes, inner-spring beds. Rate reasonable. 1 mile north of Conway, N. H., Route 16.

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When You Make Your Will, Remember the Work of Morgan Memorial

Bits of Fun

Uncle Richard—Well, boys, how are you getting on at school?

John—I'm first in arithmetic.

Robert—I'm first in spelling.

Uncle Richard—Fine! Now what are you first in, Carlton?

Carlton—I'm first on the street when it is time to go home.—*Exchange.*

The farmer came back, puffing and blowing, and threw the rake into the corner.

"Good heavens, Dad!" cried his wife. "What did you want to chase that poor man off the farm for, like you did?"

"Reason enough!" growled the farmer. "I've just had to buy you that new hat and dress, and I had to buy Daisy a present for her birthday, and I had to buy a new suit for David because he's gone crazy on that Burke girl. I had to buy a new set of harness for the horse; and a cow rug for Strawberry; and I had to buy a license for the dog—"

"Yes, but what has that got to do with it?"

"That fellow asked me if I wanted to buy something for the mosquitoes!"—*Selected.*

A candidate for the police force was being orally examined.

"If you were alone in a car and were being pursued by a gang of desperate criminals doing sixty miles an hour along a lonely road, what would you do?"

The candidate thought for a moment and replied, "Eighty."—*Live Oak.*

Uncle—Well, Thomas, if you can ask me a question I can't answer, I'll give you a quarter.

Tom—You're on. Where does music go after it's been played?—*Advance.*

A man stayed the night with a friend who kept an inn. At supper he was served with some ultra-ripe Limburger cheese. Unable to eat it and not wishing to offend his friend, he dropped it in the bottom of a large plant vase.

About two weeks later he received a telegram from his friend, which read: "We know who it was and we know what it is, but for goodness' sake tell us where it is."—*Alabama Christian Advocate.*

Church Register

Herald Calendar

New England Conference Woman's Society of Christian Service, Organization Meeting, Natick, October 11
Southern District Conference, Grace Church, Haverhill, October 11
Conference on Preaching, Boston, October 14-16
Board of Publication, Executive Committee, Chicago, Ill., October 29
Methodist Rural Fellowship, Purdue University, Lafayette, Ind., November 6
Men and Missions Sunday, November 17
Board of Missions and Church Extension, Philadelphia, Pa., November 25
Board of Hospitals and Homes, Columbus, Ohio, December 2
Board of Temperance, Washington, D. C., December 3
Council of Bishops, Nashville, Tenn., December 4, 5
Religious Educational Council, Nashville, Tenn., December 4-10
Universal Bible Sunday, December 8
Board of Education, Nashville, Tenn., December 9-12
Commission to Study Youth Program, Nashville, Tenn., December 12-14
Central Conference of Eastern Asia, April 2

NOTICE—The Kennebunk Valley Union of Ladies' Aid Societies will meet Thursday, October 17, at 10.30 A.M., in the Methodist Church at Fairfield, Maine.

NOTICE—The annual meeting of the Veterans of the Cross Fellowship of the New England Conference will be held at the Methodist Church in Melrose on Wednesday, October 16, at 10.30 A.M.

C. H. Stackpole, Pres.
C. C. P. Hiller, Sec.

Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

"Pioneers, O Pioneers!"

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(*After photographs made by Ezra M. Cox*)

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Florida	22
Georgia	16
Idaho	10
Illinois	94
Indiana	143
Iowa	98
Kansas	74
Kentucky	6
Louisiana	8
Maine	44
Maryland	33
Massachusetts	479
Michigan	85
Minnesota	44
Mississippi	2
Missouri	41
Montana	16
Nevada	2
North Carolina	21
North Dakota	14
Nebraska	50
New Hampshire	80
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Ohio	226
Oklahoma	38
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Pennsylvania	178
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